THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

From the British Magazine.

THE COUNTRY PASTOR.

THE RETURN.

What though the evil days be on the wind,
We must not be unwed, companion meet,
Heart-easing poesy, embodying sweet
Of feelings which else load the o'ercharged mind;
Ye shadows of a holier nature, twined
With all the past and future, whose pure seat
Is deeper than where deepest heart doth beat.
If I to things of sense might be more blind;
If He who sways the rolling stars at will,
And hearts of men, would but my bosom fill
With thoughts which might be better than the past,
That so, howe'er the gushing fount flows, still
All may be pure and peaceful, though o'ercast,
Not faithless—innocent, though not to last.

DEATH OF THE INFANT.

It is so; thou again more truly born
Hast burst the bars unsullied; from the womb
Of earthly things loosing thine angel plume,
Wet with baptismal dews, and in new morn
Art singing. We thine earthly robe, forlorn,
See on the ground and weep,—in this thy doom
Of thy sweet ways too mindful; while the gloom
O'er us unbidden creeps, too feebly borne
Beyond the veil to bear with thee our part,
And joy in thy home gladness. Steadier now
May both our hearts and hands to where thou art,
By earth less weighed, be lifted. Haply thou,
Where angels gladden at man's better choice,
Hearest our prayers, and hearing dost rejoice.

TO A LOST CHILD.

Can we still love thee on this poor bad earth,
And love thou bear'st to us decay in heaven?
It cannot be. When once the sky was riven,
And One from thence in our sad world had birth,
His was a love which in the very dearth
Of all celestial gentleness was driven
By angry blasts, that His dear life was given
To sweeten our bad air, till in his worth
Our vileness was forgotten; and he chose
Innocent children such as thee to be
Most like himself, whose angels might behold
Nearest his face in heaven; then while for thee
We pine on this bad earth, and love still hold,
Surely thy love in heaven thou dost not lose.

BEREAVEMENT.

And bless'd are they—altho' the heart, new riven
By the keen stroke of suffering, unrelieved,
Turns to its wonted stay and is bereaved,—
Yet bless'd are they below, to whom 'tis given
The dearest pledge which they from heaven received,
Fresh in baptismal dews to yield to heaven,
Ere soil'd by thoughts of crime, or sin deceived,
Or knowing evil. Thus to be forgiven,
And die, this is the best we know on earth:
It is not death to toil in failing breath,
And go away; but here on earth beneath
To wander on from sin to sin, in dearth
Of all true peace, still travelling from our birth
Further from God and heaven—this, this is death.

CONSOLATION.

But the faint soul must bear up its own weight,
And pitying love and kind officiousness
Cannot assuage nor make the burden less,
Probing the unbarbed spirit, that too late
Its overstrain'd pinion doth abate,
And from each gale, unstrung and motionless,
Catcheth a tone of deeper loneliness,
And desolation makes more desolate.
Then darkly gleams the mighty mystery,
That He who bore our sorrows, yea, that he
Alone the soul can bear, the spirit fill,
Fleeing from the dark phantom of unrest
Into the arms of mercy, calmly bless'd,
"Do with me what thou wilt, I will lie still."

From Chandler's Life of Dr. Johnson.

ORIGIN OF THE EPISCOPAL CHURCH IN CONNECTICUT.

Mr. Johnson was always of a serious and devout turn of mind, but averse to every appearance of enthusiasm; and he never could be thoroughly reconciled to the practice of public *extempore praying and preaching*, which he looked upon as the great engines of enthusiasm. When at college he conceived an aversion to extempore prayers, by observing the use that was made of them there, and the tendency of this practice to promote self-conceit and spiritual pride. The scholars, in his time, frequently held private meetings for prayer; and those of them that had acquired something of a talent at extempore praying could not forbear appearing vain of it: one, in particular, who was allowed to excel in that way, had the vanity frequently to boast of his *gifts*. On the other hand, some modest young gentlemen, of good sense and fair character, who wanted the assurance to pray in this manner, were discountenanced and despised. Mr. Johnson also could not help frequently observing many familiar, impertinent, and indecent, and sometimes almost blasphemous expressions, that were uttered on these occasions, which were shocking to him, and gave him an early dislike to extempore praying. From such observations he could not avoid making the conclusion, that it would be much better to have our prayers precomposed with due care and attention.

In 1715 he happened to meet with Archbishop King's discourse *Of the Inventions of Men in the Worship of* God, which confirmed him in his opinion. That excellent writer proved, with an evidence that Mr. Johnson thought but little short of demonstration, that public worship carried on in the *extempore* way was *wrong* and *unscriptural;* and that preconceived, well composed forms of prayer were infinitely preferable. They show a much greater reverence to the divine Majesty; and in the use of them there is no occasion to rack our invention in finding what to say, or to exercise our minds in ascertaining the meaning and propriety of what is said, as is necessarily the case in extempore prayers. When a form of prayer is used, we have nothing else to do than to offer up our hearts with our words, which indeed is the only proper business of prayer. He had been educated under strong prejudices against the Church of England, of which he knew but very little; but the next year (1716) the Book of Common Prayer was, for the first time, put into his hands by one Mr. Smithson, a pious member of the Church, who had lately settled in Guilford. On perusing the Liturgy, he found that it chiefly consisted of a very judicious collection of sentiments and expressions out of the holy Scriptures; and these he had always reverenced and loved. This inspection, together with Dr. King's book before mentioned, caused all his prejudices against the Liturgy of the Church of England entirely to vanish.

Mr. Johnson had, likewise, been always much embarrassed with the rigid *Calvinistical* doctrines in which he had been from his infancy instructed. He thought himself bound to believe them, because every body else did, and because some sounds in Scripture seemed to favor them: but then, as many passages in Scripture appeared, at the same time, to be utterly inconsistent with them, he never could be perfectly reconciled to these opinions. When the library came over, and after he and his associates had read and considered the writings of some of the most celebrated divines of the Church of England, and conversed together freely on these subjects, they had the unspeakable satisfaction of being able to remove all their doubts and objections, and of obtaining rest to their minds, which had been long agitated and wearied with the perplexities that attended their inquiries. However, the times were such, that they found it necessary to be very cautious in these matters, and to keep their thoughts much to themselves.

Mr. Johnson had also an early dislike to the Independent or Congregational form of church government, in which the people have so much influence. This, as well as extempore prayer, he plainly perceived to be productive of conceitedness and self-sufficiency, and, by natural consequence, of censoriousness and uncharitableness. The discipline was often applied to the mere frailties of nature, or prostituted to the purposes of private revenge, and issued commonly in great animosities, and sometimes in the most virulent separations and schisms. He was of opinion that such a popular form of ecclesiastical discipline could not long subsist in such a manner as to answer the main ends of government; but must, from the very nature of it, soon crumble to pieces, especially in a country where every individual seemed to think his own judgment infallible. Observations of this kind prepared him, when he came to read and to understand the nature of Episcopal government, to see its reasonableness and the great advantages that attend it.

Such was the state of Mr. Johnson's mind when he settled at West-Haven. It may, therefore, be well supposed, that it would then have been much more agreeable to him to have been ordained in the Episcopal than in the Congregational way; and this, he informs us, was really the case. But although he thought it eligible in most circumstances, yet he did not think it necessary, in point of duty, as he was then situated, to conform to the Church. Accordingly he made himself easy, and went on in the prosecution of his studies, and in the discharge of parochial duties, not appearing to vary from the customs of his country.

Notwithstanding, with regard to his public performances, his method was peculiar. As to his prayers, he commonly made use of forms, which he provided for himself in the best manner he could, and chiefly out of the Liturgy of the Church of England. And as to sermons, his practice was to write about one a month, taking time to render the composition as perfect as possible; while he contented himself at other times with carefully reading the sermons of Dr. Barrow and some other celebrated preachers, minuting down only the heads of their discourses, and expressing the sense of his author in language of his own, as he was able to command it at the time of speaking. In this way, while he greatly improved his mind, he acquired a facility of expressing himself on any subject. His composing no more than one sermon in a month was by no means the effect of indolence, or an aversion to business; but merely of a regular plan that he had formed for rendering himself as useful as possible. The attainments he had hitherto made in literature he now considered in the light of a foundation only, on which he conceived it was his duty to raise the highest improvements he was able to make. Accordingly he pursued his studies with intense application and ardor of mind; not neglecting the classics, mathematics, physics and metaphysics, yet devoting himself chiefly to divinity, ethics, and history both sacred and profane.

In the course of his inquiries, the doctrines and facts of the primitive Church, among other things, came under his examination. With regard to this subject he consulted freely with his friends above mentioned, who often met together at the college, or at one another's places of abode. The result of these conversations and inquiries was, that they could see but little resemblance of the primitive Church in the discipline and worship that were established among them; and that the Church of England appeared to them, in its general constitution, to come the nearest to the purity and perfection of the first ages of Christianity of any church upon earth.

But those conferences, which had hitherto been so agreeable, began now to be productive of uneasiness and anxiety. These gentlemen became unhappy on finding themselves in a state so very different, in many respects, and particularly with regard to ecclesiastical government, from that of the primitive Church. How to conduct themselves in this case they could hardly determine. They all loved their country, and were greatly respected by it; being esteemed, in point both of moral character and literary accomplishments, the most considerable persons of their years belonging to the colony. It therefore pained them to think of forming conclusions which they knew would be distressing to their friends, and offensive to the country in general.

On considering these things, they resolved to set themselves down to re-examine the subject, being desirous of continuing in their present way, if it could be done with a quiet conscience. They formed a resolution, however, to act honestly and impartially, and to read the best books on both sides of the question. Accordingly they carefully compared together what was offered by Hoadly and Calamy in their long controversy on the subject: they put into the opposite scale Sir Peter King's *Inquiry*, and Slater's *Original Draught:* they then examined Potter on *Church Government*, to which no answer has been attempted; and Mr. Johnson read several of the earliest and best fathers, in their original languages. The effect was, that from the *facts in Scripture*, compared with those of the *primitive Church*, it appeared plain to them that the Episcopal government was universally established by the apostles wherever they propagated Christianity, that through the first order of the ministry, called bishops, the power of the priesthood was to be conveyed from the great Head of the Church; and although presbyters preached and administered the sacraments, yet that *no act of ordination and government, for several ages, was ever allowed to be lawful, without a bishop at the head of the presbytery.* All this appeared as evident, from the *universal testimony* of the Church, as the *true canon of Scripture* itself. It was therefore impossible for them, after this inquiry, not to suspect, not only the *regularity*, but even the *lawfulness* and *validity* of their own ordination.

At this period the Church of England had scarcely any existence in Connecticut. There were, indeed, about thirty families in Stratford, chiefly from England, who professed themselves members of it, and who had applied to the society for a minister; and that venerable body, in consequence of this application, ordered Mr. Pigot, whom they had taken into their service, to reside at Stratford for a few months. While he was there, Mr. Johnson waited on him, in June, 1722, and in the course of conversation, invited him to make a visit to the college; to which he consented, and appointed the day. Mr. Johnson gave notice of this to his friends, and they agreed to meet him there on that occasion. On the day appointed they all met at the college; and these gentlemen, in their conversation with Mr. Pigot, did no more than express their charity and veneration for the Church of England; but this was so unexpected, and so agreeable to Mr. Pigot, that he could not forbear giving some hints of it among his people at Stratford.

By this time the frequent meetings, and the great intimacy of these gentlemen, began to be noticed, and became the subject of speculation. Some suspected that they were about to apostatize into Arminianism, which was looked upon as one of the vilest heresies; and others went so far as not only to utter their own suspicions, but to raise and propagate several false reports concerning the principles of these gentlemen. In short, by the commencement following, in the month of September, the whole country was in an alarm, and many people came to New-Haven, expecting some strange occurrences.

The trustees of the college, who highly esteemed all the gentlemen, did not doubt but they would be able to clear themselves of every unfavorable suspicion. Accordingly, the day after the commencement, they sent for them, with no other expectation, and with a view of removing the dark apprehensions of the people. They were all requested to meet the trustees in the college library; upon which Mr. Cutler, Mr. Hart, Mr. Eliot, Mr. Whittelsey, Mr. Wetmore, Mr. Johnson, and Mr. Brown, made their appearance. The examination was formal; and they were desired, from the youngest to the eldest, to declare the true state of the case about which they were questioned. The declaration of some of them was, that they *doubted* the validity of Presbyterian ordination; and of the others, that they were fully persuaded of the *invalidity* of it. The trustees were struck with astonishment, and expressed the utmost grief and concern. They desired that the declaration might be given them in writing; which was accordingly done. In return, the trustees sent them a paper, in which they entreated them to consider the matter again with greater attention, and if possible, to get over their scruples, or, at worst, to desist. This was in September, 1722, and the General Assembly was to sit in the October following.

In this interim, Governor Saltonstall, who had an esteem and affection for these gentlemen, and was desirous of reclaiming them from their errors, proposed that they and the trustees should meet together, and argue the points in a friendly manner in his presence. They accordingly met and disputed; and he acted the part of a moderator with great candor and politeness.

The debate, for a considerable time, was managed with decency by both parties; but it soon appeared that they did not come together under equal advantages. The subject was in a great measure new to the trustees, who had never much considered, or studied the points in controversy; but, on the other side, the advocates for the Church had weighed and examined them with the utmost care, and were at no loss for answers to every objection. The principal argument that was advanced by the former, was taken from the promiscuous use of the words *bishop* and *presbyter* in the New Testament. But the latter, in their reply, took notice, that the men might wrangle for ever about the meaning of words, and therefore they urged that, in the case before them, the surest and safest way was to have recourse to *facts*. Now the facts to which they appealed were the evident superintendency of Timothy over the clergy, as well as laity, at Ephesus—of Titus, in Crete—of the *angels*, in the seven churches of Asia, &c. That these facts were rightly stated, was evident, as they contended, from the testimony of the very next writers after the apostles, and of succeeding writers for several ages, as well as from the authentic history of those times, without exception.

Mr. Johnson ran the parallel, as to matter of evidence, between the fact of *Episcopacy*, and the facts of *infant baptism* and the *first day sabbath*, as the matter appeared from the light of history. He observed to his opponents, that he conceived they were right in their reasonings concerning the two latter points; but that exactly the same reasoning would conclude much more forcibly in favor of the former; and, therefore, if they would be consistent, that they must either *receive Episcopacy, or reject infant baptism and the first day sabbath*. He went on, and declared his full conviction and belief, from every kind of information he could gain, that there never was a time, till latterly, in which, if he had acted in opposition to Episcopacy, as Aerius did, he would not have been excommunicated for a heretic and schismatic, as Aerius was. He concluded with saying, that he had such a reverence for the sense and practice of the ancient Church, that he could find no way of making himself easy while he neglected to follow it. This defence of Episcopacy by Mr. Johnson, exciting some irritating remarks from the other party, Governor Saltonstall put an end to the conference.

Three of the gentlemen who appeared on the side of the Church, although they could repel the arguments of their opponents, yet were not able to withstand the alternate reproaches and entreaties of their friends. At length they were so lucky as to discover some way of getting over their scruples, and they continued in their stations—living to a good old age, eminent in their profession, and much respected by their country. And it has often been observed of them, to their honor, that amidst all the controversies in which the Church was engaged during their lives, they were never known to act, or say, or insinuate, any thing to her disadvantage.

As to Messrs. Cutler and Brown, (the former president of the college, and the latter a tutor in it,) and Mr. Johnson, they were determined to go forward. They had taken care beforehand, gradually to prepare their friends for the event, and had reconciled them to it, in a great measure, by means of the books they had put into their hands, and persuaded them to read. Accordingly, after formally resigning their respective places, in a few days they set out for Boston, proposing to embark from thence for England, to obtain Holy Orders in the Church. Mr. Wetmore followed them in a few months.

When Mr. Johnson took leave of his people, whom he greatly loved, he affectionately told them, that if they could see reason to conform to the Church of England, he would never leave them; but after obtaining such ordination as he thought to be necessary, that he would return to them again in the character of their minister. But with such an offer they were unable to comply, notwithstanding their esteem for him. He expostulated with them, and urged them seriously to consider the matter. Among other things he said, that they had hitherto professed to admire his preaching, and especially his prayers. And, indeed, his prayers were so much admired by the people in general, that it was common for persons belonging to the neighboring parishes to come to West-Haven on purpose to hear them. Now he told them that his instructions and prayers had all along been taken from the Church of England; and that they ought to be esteemed as much, after this circumstance was known, as they had been before. This declaration greatly surprised them: however, no more than four or five of them could then be reconciled to receive him in the Orders of the Church.

From the British Magazine.

REV. DR. HOOK, ON SOME RECENT OCCURRENCES AT LEEDS.

My dear Friend,—Having been requested by several of our mutual friends to state the circumstances under which, a few months ago, I was induced to pour away what remained of the consecrated wine at the eucharist, and the principle upon which I acted, I feel inclined, if you will permit me, to accede to the proposal through the medium of the British Magazine.

When attacked in the newspapers I was silent; for I do not consider a newspaper to be the proper place in which to give instruction on a subject so sacred; nor would I sanction an appeal from myself, acting as the ambassador of my God, to the lay public. I knew, moreover, that the Patriot, and the Record, and other similar publications, in which, what I consider a Socinian view of the sacraments is taken, instead of being convinced by what I might say, would only avail themselves of the opportunity to make a fresh attack upon the articles of a Churchman's belief, in language which would shock the ears of the pious, and do injury perhaps to weaker brethren.

It so happens that in the parish church of Leeds I found the old Presbyterian way of administering the eucharist to prevail,—introduced, probably, at the great rebellion, and never since discontinued. The consecrated elements, instead of being delivered to the communicants at the altar rails, are carried to them in the pews. From this circumstance, where there are five or six clergymen officiating, as is generally the case with us, if a sufficient quantity of wine has not been consecrated at first, it becomes difficult for the presiding priest to know how much more may be required at a second consecration. Now it so happened that on the occasion to which I am alluding, when service was over, and all the people dismissed, it was discovered that in one of the cups there remained nearly half a pint of consecrated wine. The question then was, what was to be done with it, all the communicants being gone. The churchwardens,* of whom I think five were present, demanded it as their right, and offered to put it back into the bottle, and keep it to the next communion. This I declined to do, because it was evidently contrary to the rubric, which enjoins that the consecrated wine "shall not be carried out of the church;" and because, knowing as I did from the representations of the sexton, that the churchwardens were accustomed to drink some of the wine provided for the eucharist in the vestry, I thought it not improbable that they might so dispose of even the consecrated element, for which they evidently entertained no respect. I ought to mention that the churchwardens, except the one appointed by myself, are, at all events, not Churchmen, and that, without communicating, they were in the habit of remaining in the vestry, to watch over the property of the parish, as they styled it, so that you will not consider caution as unnecessary. Thinking at the same time both to instruct and conciliate them, I remarked, that all the wine offered at the oblation belonged by law to me, and was generally given by me to the poor; but this I would return to them in the present instance. "As to what has been consecrated as the blood of Christ, it is, I said, *relatively holy*, and the blood of Christ I cannot give to you, who have not been communicants."

Here I must pause, since I understand that, by Socinianizing Churchmen, offence has been taken at my speaking of the consecrated wine as the blood of Christ, as if by so doing I countenanced the dogma of transubstantiation Now those who hold Socinian views of the sacraments may be better logicians than I am, but I must protest against their making me answerable for their own conclusions. St. Chrysostom speaks of persons having their lips tinged with the blood of Christ; and yet we know he did not hold the doctrine of transubstantiation, since he also speaks, as we should do, of the consecrated wine as still wine. And so also our own Archbishop Cranmer, whose views of the sacrament were not considered very high, in the very year in which the Book of Common Prayer and the Administration of the Sacraments, translated, revised, and compiled, was received by Parliament, thus remonstrated with the Devonshire rebels:—"Oh, superstition and idolatry, how they prevaile among you! The very true heavenly bread of life, offered unto you in the sacrament of the holy communion, you refuse to eat but only at Easter. And the *cup of the most holy blood*, wherewith you were redeemed and washed from your sins, you refuse utterly to drink of at any time."—*Strype's Cranmer*, p. 820.

I might refer to many or most of our great divines for authority in the use of the expression; but for those who reverence the fathers, or for those who respect the principles of the Reformation, I have said enough; or if they wish to see the subject more fully stated, if they wish to see what is the Anglo-catholic doctrine of the eucharist, I will recommend them to Palmer's Treatise on the Church of Christ, part ii. chap. vii., a work which it would be superfluous to praise.

Having decided, then, not to return the consecrated wine to the churchwardens, I might have given it to the clergy who were present; but there was even then more than we could conveniently consume, and I feared that the churchwardens would have immediately written to the newspapers to attack the character of the clergy, if not to exaggerate the quantity thus employed. To primitive precedent, under such circumstances, it was necessary to refer. And I happened to remember that Hesychius, a presbyter of the church of Jerusalem in the fifth century, in his comment on Leviticus, says, "God commanded the remainder of the flesh and blood to be burned with fire. And we now see with our eyes the same thing done in the Church. Whatever happens to remain of the eucharist unconsumed, we immediately burn with fire, and that not after one, two, or many days, but immediately." "From hence," says Bingham, "our learned writers observe two things—1st, That it was not the custom of the church at Jerusalem to reserve the eucharist so much as from one day to another, though they did in some churches; 2d, That they certainly did not believe it to be the natural body and substance of Christ, but only his typical or symbolical body; for what an horrible and sacrilegious thing must the very Jews and heathens have thought it, for Christians to burn the living and glorified body of their God! And how must it have scandalized simple and plain Christians themselves to have seen the God they worshipped burned in the fire!" I do not undertake to defend the kind of argument here used by Bingham, but I quote the passage to show that the fact of my intending to consume the elements by fire, ought, on their own line of argument, to have convinced Socinianizing Christians that I do not hold the dogma of transubstantiation, though I do regard what has once been consecrated as the body and blood of my Saviour as relatively holy, not to be given to non-communicants, and not to be used, as Justin Martyr expresses it, as "*common* bread or *common* wine." To this ancient precedent I had also the power of adding a modern one. The late Bishop of Hereford, Dr. Grey, acted precisely thus in St. Margaret's Church, Westminster, not very long before his death. Some of the consecrated elements having been left, and all the communicants being withdrawn, he consumed it in the fire. But in the present instance, it being summer time, there was no fire in the vestry. I could only therefore explain that this would have been the course I preferred to adopt if there had been a fire. And I had again to refer to precedent. Now it is well known that in many of our churches is still to be found a piscina, a place appointed for the pouring away of the unconsumed consecrated wine. And although this has not been frequently used since the Reformation, the more proper custom being for the communicants to eat and drink what is left, yet the intention of our Church is evident in an extreme case like the present, since she has not prohibited the ancient practice, while she enjoins that nothing be taken out of the church. In my church there was no piscina, and therefore I made one for the occasion, and poured away the wine at the side of the chancel. If any one says that he thinks I ought to have returned the consecrated wine to the bottle, taking care of it myself against the next communion, he is very welcome to his opinion. But for his opinion what precedent can he produce? For my opinion and proceeding I can produce precedent, and therefore my opinion is, at least, better founded than his, unless he also can refer, as I think he cannot, to some higher authority than his own conjectures. And even then how would he accord with the rubric, which directs that the *consecrated* wine shall not be taken out of the church?

I am aware that some persons who do not hold Socinian notions with respect to the sacraments, are inclined to regret the occurrence, however much they may approve of my conduct. I confess that I do not. In this part of England, Socinian views of the sacraments prevail to a lamentable extent. The very fact that the present subject has been talked of, the very fact that it has subjected me to the ridicule and abuse of Socinianizing Christians, has done good,—it has made many reconsider their opinions; it has consequently increased my number of communicants,—it has caused them to inquire whether the eucharist is not something more than a bare commemoration, a kind of superior and more exciting class-meeting, a mere love feast; and many I know have embraced the *scriptural* doctrine, that the bread which we break is the communication of the body of Christ, and the cup which we bless the communication of the blood of Christ. Believe me to remain yours very truly,

W. F. Hook.

Vicarage, Leeds, April 5, 1838.

P. S. When I speak of that class of persons represented by the Patriot, the Record, &c., as Socinianizing Christians, I deal with them as they deal with Churchmen. They contend that Church principles lead to Popery, and therefore, trusting on the infallibility of their logic, they call us Papists. Now we think that it is only their ignorance of logic which prevents their perceiving how *their* principles, if properly carried out, lead on to Socinianism. It is therefore on the same principle that we call them Socinians as they call us Papists. I will avail myself of the opportunity to remark also that it is a mistake to speak of a controversy between high Churchmen and low Churchmen; the controversy really is between Churchmen and *no* Churchmen, though the no Churchmen have not actually quitted the Church. For what are called low Churchmen are those who deny the visibility of the Church—they are, therefore, either *no Churchmen*, or *invisible Churchmen*, as they please.

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* In the township of Leeds there are eight churchwardens; one appointed by the vicar, the other seven by the parish, or rather by a mob collected together on the occasion to offer every insult to the Church. The desecration which has often taken place of the sacred building on these occasions is represented to me as awful. The spirit of the mob may be judged of by the fact, that on an offer having been made to give any guarantee that no church rate would be demanded, if only they would elect church people, the cry raised was, "No; we have got you down, and we will keep you down." And persons from the lower orders of society were selected, distinguished for nothing but their bitter hostility to the Church.

From the London Christian Observer.

ON THE PRONUNCIATION OF SCRIPTURE NAMES.

Is there any established canon for the pronunciation of the scripture names which occur in our English translation of the Bible? It appears to me that in this matter we should be guided by the rules of our own language. Yet I sometimes hear these rules violated, when, for example, Cephas is pronounced Kephas—and Cherubim and Cherubic are changed into Kerubim and Kerubic; and I feel much at a loss to know what authority there can be for such changes. If they were not made by men of sense and learning, I should not hesitate to say they were made in defiance of good taste and propriety, to the great perplexity too of the multitude—and in opposition to the intention of our translators; who, had they wished to transfer into English the Hebrew and Greek pronunciations, would have spelled the words accordingly:—as it is, I dare not say a word. I would merely inquire respectfully how it happens that they who call Cephas Kephas, do not also call Charity Karity.

Elpis.

There is not, and cannot be, any general "canon" for the pronunciation of foreign names, whether they belong to a dead or a living language. We apprehend that the best course is, when foreign words are in common use, to take the popular pronunciation; but where common use has not determined any particular pronunciation, to follow in general the analogy of the language in which we are reading, though sometimes perhaps deviating from it in favor of the original word, where it can be done without pedantry and with good effect. It would be ridiculous for an Englishman, in saying, "I am going to Paris," to give so familiar a word as Paris its French sound; but he might Gallicise without offence in saying, "I am going to St. Cloud or St. Amand." So a clergyman should undoubtedly accent Eubulus, Aristobulus, and Andronicus on the penultimate syllable; it would be most unscholarlike to do otherwise; but it would be affectation to accent Samaria or Cyrenians in the same manner, though the penultimate in the original is diphthongal. No reason can be given for this difference, except that the two latter words have come to be Anglicised, whereas the three former are not so familiar to the popular ear as to forbid a tacit recurrence to the original. As the Greek diphthongs are not distinguished in our English Bibles, Æschines and Æschylus, if they occurred there, would be spelled Eschines and Eschylus, (as they often are elsewhere,) and as the analogy of the English language is to *shut* and shorten the first syllable of trisyllables thus circumstanced, the familiar pronunciation would have been Esschines, Esschylus: not Ese-chines, Ese-chylus; and it would have been a point for consideration, whether a speaker could, without affectation, violate the analogy of the language in which he was reading, in order to show that the first syllable is a diphthong in the original. In the case of words fairly popularized from Greek or Hebrew, through Latin, French, or English, it is pedantic to go back to the first etymology; and the worst of such pedantry is that it is piebald; it lays hold of a sound or letter here and there, whereas, to be consistent with itself, it should refer every thing back to the original; it should not be content, in order to show its knowledge of quantity, with lengthening the first syllable in Æschines and Æschylus, which the analogy of the English pronunciation tends to shorten; but it should carry the same rule throughout all other words; it should not pronounce the first syllable of Campana and Camœnæ alike; but should make the former long, by drawling out the *a*, and the latter short; it should say *bonnus* for bonus, *cannis* for canis, in order to show that they *o* and the *a* are short; and it should pronounce *malus*, an apple tree, differently from *malus*, bad; in a word, it must entirely new fashion our pronunciation of classical words; and accordingly in former years the majority of scholars, in reading English, refused to lengthen the first syllable in Æschylus, as much as to shorten the first in *bonus;* considering that Greek and Latin being dead languages, we follow the ordinary habits of our own tongue in speaking them; making no account whatever of longs and shorts, except to decide whether we shall place the accent on the penultimate or the antepenultimate.

If indeed the modern usage of scholars has been to notify the diphthong in a few words, where the analogy of English speaking, without reference to the Greek original, would have made no such distinction, any more than it would distinguish in sound the short *o* in *bonus*, from the long *o* in *Roma*, it might be thought unscholarlike not to follow the example, where the discriminating sound has gained currency, though it would not be easy to say why we should affect to Grecise in one instance, while in the vast majority of sounds we Anglicise. Except so far as usage decides the point, we ought as much to show our Latin by saying an orator and a mendicant, accenting these words on the second syllable and making it long, as our Greek by lengthening the first syllable of Æschylus, which it is the genius of English pronunciation to shorten.

The same remarks may be applied to the case mentioned by our correspondent, of the use of the hard or soft sound of C, and we may add of G; for the analogy takes in oxygen, hydrogen, Egypt, and heterogeneous, as much as Cephas, Cedron, or Aceldama. If a word be not in some measure Anglicised, the reader may, we think, be allowed to recollect its origin, and say Phygellus (with gama) and Akeldama; though we would not set him down as unlearned if he preferred, even in such words as these, the English fashion. Kedron for Cedron, is much more violent; though as Kedron occurs in the Psalms, and is read in church much oftener than Cedron, the sound is not novel to the English ear; and it is perhaps expected by some persons as a test of classical scholarship. But to say Kephas or Kerubic, is outrageous; and the clergyman who has so little judgment as to fall into such an error, ought also to say Kyrus, and Kyrene, and Kilicia, and Skythian, and Kesar's household. He can give no reason in the one case which does not equally apply to the other. Does he call his children kerubs?

We know not how the ancients pronounced their words; and if we did, it would be ridiculous to ape them in reading English. Suppose we felt persuaded that the sound which a Frenchman or an Italian gives to a classical word was the real original sound, still we could not adopt it without absurdity. Kesar for Cæsar or Kaisar, would not be English, nor would it be Latin or Greek; but mere pedantic jargon.

We are not at all daunted by what our correspondent says about men of "sense and learning." Those who have the highest claims to such titles are not apt to be carried away by fopperies of diction. They see at once that language is too arbitrary to be trammelled with classical fetters. We should say that it is "a little learning," and the absence of that large induction which good "sense" suggests, which betray some men from schools and colleges into mistakes which mere vernaculer readers escape. It does not, for example, require much learning to ascertain that "knowledge" is based on "know," and the first impulse of a man who studies verbal correctness is to alter the popular pronunciation; but larger induction shows him that if he do so he must go on to alter the general habits of the English, and probably of every other language; as, for example, turning *shepherd* into *sheepherd; vineyard* (pronounced vinyurd) into *vine-*YARD; and forgetting that *mead* is shortened in *meadow; wise*, in *wisdom; vale*, in *valley; clean*, in *cleanly; break*, in *breakfast; kine*, in *kindred;* and so on in cases innumerable. He pronounces the name of our Lord long as much as he does the verb *know;* but he surely does not keep up this long sound when he says, "I *christ-ened* a child."

The Rev. Sidney Smith has just exhibited to the world, in his last letter on Church matters, a proof how ignorant a man, even of his academical education and sprightly talents, may be in a matter which any boy at a common English school could understand. He says, "Young Crumpet spends the best years of his life, as all eminent Englishmen do, in making Latin verses, and knows that the *crum* in crumpet is long, and the *pet* short." Now it is impossible to make an accented vowel shorter than the *u* in crumpet; it is indeed quite as short as the unaccented *e* in pet; and the whole syllable *crum*, even with its two liquid consonants *r* and *m*, is still a short syllable. It seems incredible that any educated man could make such a blunder; and our only solution is, that Sidney Smith must surely pronounce the *u* broadly, *croompet*—which, indeed, makes it long; but this is not according to the national standard of educated speaking. We cannot suppose that because the *crum* is accented he concluded that it must be long, and the contrary of the syllable *pet:* though, strange as it may appear, we have known scholars who had so long used words without ideas, and without employing their ears or feelings to test the truth of what they affirmed, that they actually insisted that a crotchet was short and a quaver long, because the accent happened to fall on the latter, and the former was unaccented, though a child who had never heard of longs or shorts could have felt as plainly as if he were a living stop-watch or metronome, that the crotchet was longer than the quaver; and could be made to understand that in saying *crum*, in *crumpet*, the organs of voice make a stroke (which is called accent,) and upon *pet* return for a new stroke; but whether they make the stroke in longer time (as *croom*,) or shorter (as *crum*,) this has nothing to do with the accent. It is likely enough that when Master Sidney Smith accented a word incorrectly, his schoolmaster used to ask him whether the penultima was long or short, in order to remind him of his mistake, having previously informed him that when the penultimate was long he was to place the accent on it, and when short, was to accent the ante-penultimate; and that poor Sidney hence inferred that accent and quantity are convertible terms. Errors quite as gross as poor Master Crumpet's are constantly arising from an unskilful application of classical rules and usages to English pronunciation.

The result of these remarks is, that in bringing philology to bear upon vernacular speaking, we should take care that it does not go beyond its legitimate province. As truly now as in the days of Horace, custom—the ordinary custom of liberally educated persons—is the canon of speaking; so that even if it should chance that our vernacular mode of pronouncing Cephas or Samaria is not so near the old Greek pronunciation, as Kephas and Samareia, it does not follow that a clergyman does well to distract the attention of the worshippers in the house of God, by such an unusual enunciation; any more than he would do well, in ordinary English conversation, to pronounce Paris or Lyons as he would pronounce them in France; or to attempt to fashion his organs of speech to all the sounds of all the languages in the world, learnedly teaching us that what we call an Esquimaux, or a Kamskatchan, ought to be called something very different. At this very time a controversy is going on in India, in consequence of innovations of this nature, by some who have discovered that the popular English pronunciation of native names of places is not correct. Who ever supposed that it was correct, if by correctness be meant uniformity? There is no nation in the world in which the names of the places in foreign lands are written and spoken as they are by the natives of those countries. Italy, Sicily, Lisbon, Madrid, Constantinople, as Englishmen pronounce them, are not words which would be recognised by the natives of the countries or cities which we thus designate. But we must take words and sounds as we find them conventionally agreed upon. Where a word, quite new to the public ear, is adopted in any language, it is doubtless well to embody the native sound of it in letters, as nearly as convenience will allow; but it is miserable affectation, where a particular form has been well established, to change it; as, for instance, to write Kalikata for Calcutta; Mandraj for Madras; Shirampur for Serampore; Chunchura for Chinsura; Khanpur for Cawnpore; and Bangala for Bengal. Yet even this is not so violent as Kephas or Kerubic; besides which, as already remarked, in affecting peculiar accuracy in one word, we expose ourselves to the charge of inaccuracy in many, for it is impossible to follow up the practice consistently. Even if we ventured as far as Makeddonnia, and Kesar's household, and the Samari-tans, and were to read, "*Peter* to the strangers scattered throughout *Pontoos*, Galati-a, Kappadokkia," &c. This would be but a drop in the ocean to the full tide of analogous innovation which would be requisite. We are not inventing ridiculous instances. Dr. Carey, in his Latin Prosody, quoting the authority of Statius for the quantity of the penultimate in Galatia, seriously exhorts, "Hence let us say, The Epistle of St. Paul to the Galati-ans, not Gala-tians." If a clergyman were to say so, he certainly would not be a man of "sense," whatever might be his erudition in the mysteries of longs and shorts. Yet we could not bring any argument against him but that custom has sanctioned in vernacular English reading Gala-tians, and not Galati-ans. He may reply, You would not say Emma-us, or Patro-bas, or Parme-nas, or Andron-icus, or Aristob-ulus, instead of Emmaus, Patrobas, Parmenas, Andronicus, and Aristobulus; why then should you say Gala-tians, or Samaritans? Our only rejoinder is, that if the mistakes in the former class were as much familiarized as in the latter, we would rather violate the accents pointed out by classical quantity, than run the risk of pedantry; and what is worse, where the reading of the Scriptures is concerned, disturbing the attention of the hearer, and impeding edification. But happily we are not often reduced to this alternative; for it is only in a few of the proper names in the New Testament that vernacular usage is decided in placing the accent unclassically; there is not one word, for instance, in the sixteenth chapter of the epistle to the Romans which we may not accent rightly, without offence to the most rustic hearer. As for Hebrew words, the rules for the pronunciation of them are uncertain and perplexing; and even if they were certain, they proceed upon principles and habits so far removed from the speech of Englishmen, that if the names in the Old Testament were pronounced in the manner which a Jew would say was correct, the great majority even of scholars would not recognise them. There seems, therefore, to be no rule but to follow the conventional pronunciation of proper names in frequent use; using our discretion as to being guided by the Hebrew sound, accent, or quantity (if we can ascertain them) in words of less familiar occurrence, provided we do not so violate the analogies of the English tongue as to seem to be interlarding it with words of foreign articulation. Our correspondent has referred to the *ch* in Cherubim; now this we should say is so determinately fixed among Englishmen to the soft sound by established usage, that we ought not to violate it; but we should nevertheless unquestionably use the hard sound in Chaldean, Charron, Chebar, Chemosh, Cherethites, Cherith, and Chenaniah; nor should we perhaps shrink from doing so even in Chimham, though it might be too startling to vernacular English hearers to say Kittim for Chittim, notwithstanding the *ch* is properly hard. But so are also the Latin *c* and *g*, and the Greek gamma and kappa, whatever may be the vowel which precedes them. We cannot therefore say that Kephas is not abstractedly right; and great have been the complaints of lexicographers and grammarians that we Englishmen, in reading Latin, often make *c* and *g* soft, (sounded like S and J,) as in the English words *city* and *gipsey*. The *Kephalic* innovator has but to open his Ainsworth's dictionary under the letter C, to read, "The name of C, if we attend to analogy, is always Ke, as is its sound before all vowels, and never *Se*. And here, with reluctance, I remark that foreigners who own we understand Latin perfectly, and write it correctly, account us little better than barbarians in several parts of pronunciation, but in none more justly than our depraved sound of this letter C before æ, œ, e, i, and y, as if it were S, which, at the same time, our learned men confess to differ from the ancient usage of Greece and Rome, to be unreasonable in itself, and to introduce a strange confusion in words and things; so that cædo and sedo, cæpi, and sepi, census and sensus, cicer, and siser, and many thousands more, have with us one and the same sound. This I leave to the consideration and redress of the learned schoolmasters of this kingdom, as very well deserving it; and return to its true sound, which is the same with that usurped by the exploded K." Upon G the same familiar authority observes:—"Both the Greeks and Romans always, and before all vowels, pronounced this letter hard, sounding *genos* and *genus*, *gegas* and *gigus*, as we do in *get* and *give*, never as we do in *generation* and *ginger;* which irregular and uncertain pronunciation of this letter, as well as the cognate c, proves often a great discouragement to those who desire to learn our tongue; and together with our different sound of the vowels, makes our Latin, though much purer generally than theirs, almost as unintelligible as our English." Of the letter J the same lexicographer says:—"The true sound is near to our *y* before a vowel in the same syllable, and if we would follow analogy, it ought to be called *ye*."

These remarks, which certainly require no learning to comprehend, show that, if English were Greek or Latin, it would be very right to say, in reading the English Bible, Kephas for Cephas; but then it would be equally right to say Kesar, and so forth; as also the book of *Genesis* with the soft G, (as in Ghenesis,) and the book of Yudges for Judges, and Yohn for John. The practical mistake alluded to by our correspondent, was not in supposing that the C in Cephas is hard in the original, for no one doubts it; but in inferring that therefore it ought to be so in reading the English Bible; whereas the same reason which would require the hard C in Cephas would require it wherever a C comes in any other word derived from Greek or Latin, and thus we should have a new language. If indeed the clergymen whom our correspondent refers to could succeed in universally changing our speech in these matters, they would give us a much more melodious language, but it would not be Queen Victoria's English. We must read, not only Kerubs and Kephas, but *diskiples*, and the prophets *Yeremiah* and *Yonas*, and, with the hard *g*, (as in *give*,) gender, and generation, and genius and geography.

We had not the slightest intention of obtruding upon our readers these remarks; but our correspondent's letter having called our attention to the subject, we have hastily added them to his paper as it passes through our hands in its way to press, with a view to induce academical students and young clergymen to consider the question fully before they allow themselves, in search of unusual correctness, to innovate upon established modes of writing and speaking; the probability being that the prima facie view is more specious than satisfactory. Let them be on their guard against bewildering themselves or others in running after phantoms of uniformity which they can never overtake. Still, it is not wise or kind to ridicule, as many persons are wont to do, a young man who in studying to speak correctly falls into a few such mistakes as *Kephas, bu-rial, de-signate*, and *quality* (rhyming with *legality*,) since such errors (provided he be not led away by self-conceit) are merely defects of judgment, from his considering the subject partially, instead of largely and in its general bearings. In some cases, students of good classical attainments are more ignorant of the living analogies of their own tongue, than many a well-informed young man who has studied only the popular orthœpists of his own land. A youth who had read only Walker's Dictionary would see what ignorance it betrays of the habits of the English language to pronounce the *qual* in *quality*, as he does in the Latin word *qualitas;* or to say *know-ledge*, instead of knowledge as it is usually pronounced in the senate, at the bar, and in ordinary conversation. Why should the church, the place of all others where simplicity should never be lost sight of, be the theatre for such innovations? We should say that whenever a clergyman so pronounces any word as to attract the marked attention of a well educated congregation, he is wrong; wrong probably in judgment—certainly wrong in taste; and if he do it for the sake of displaying his critical skill, wrong in morals.

COMMUNICATIONS.

For the Churchman.

BISHOP H. U. ONDERDONK'S CHARGE.

Mr. Editor,—My reason for troubling you with a third communication, is, to offer to the notice of your readers two or three more extracts. Their bearing is on the proposition contained in the Charge on the Atonement, that "Holiness is the fundamental divine attribute, the comprehensive attribute, sustaining, regulating, including all the moral attributes:" the result of which proposition is: 1, that whatever theory of a real atonement be adopted, the vindication, if addressed to a lower quality of the divine character, must pass onwards and upwards to the divine holiness, or universal moral "perfection;" and 2, that, reaching that fundamental perfection, all is done that is required, and any appeal to lower, dependent, included perfections, is gratuitous. When you have said that a man is an honest man, it is needless, and indeed rather derogatory, to say that he has commercial honesty. And when it appears that God's holiness or public justice is vindicated by the atonement, it is in one view needless, and in another view a diminution, to allege that his commutative or distributive justice is satisfied. My two principal quotations, and all perhaps that I offer, are from theologians of the highest intellectual character; and in presenting them to the editors of the Gambier Observer and Episcopal Recorder and to the reviewer, I have to request those reverend doctors and divines to evoke the spirits of the dead, and lecture and (*si velint*) hector them for having left what may disturb the equanimity of the equanimous Christian *public* concerning the supremacy of "strict justice" in the doctrine of atonement, and, by rightful consequence, whether allowed or not, in the doctrines of limited redemption, irrespective election, irresistible grace, and indefectible perseverance. The intelligent reader, whether a divine or a layman, will see that all these links form a chain, and that the whole chain hangs or falls with the theory elucidated by these extracts. Not that I deny intelligence to many who assume to be Non-Calvinists, though they clearly belong to the *pseudo* class; but I hold that their intelligence would puzzle the most skilful phrenologist, being like a soft-shell egg—having no protuberances in the state of rest, but with protuberances most undulary when their equilibrium is disturbed by the least impression—monotonous without some aerial surge, but fitful if breathed upon by a zephyr—like an Æolian harp, fruitful of many harmonies, but constant to none.

I beg pardon, Mr. Editor, I promised you extracts, and have been giving you mere indigenes. You will like my exotics better, and therefore I curb my loquacity, and offer them to your notice.

My first quotation is from a review of Whately on St. Paul, in the British Critic, No. 10, for April 1829, p. 388. "Before we retire from the consideration of these essays, we cannot forbear adverting for a moment to the opinion of Archbishop King, that what are usually called the moral attributes of God have, in truth, no real existence; and that the names for them are little more than bold and figurative expressions, resorted to for the purpose of indicating and suggesting the various postures of mind in which created beings must, under various circumstances, appear in his presence. According to this view, it is as much a figure of speech to say that God is merciful, or righteous, as to say that he is angry and vindictive; or that he chastises the children of men with an uplifted arm, and with fury poured out. This opinion, in the full extent here stated, is now disclaimed by Dr. Whately, who seems (if we rightly comprehend him) to adopt the more unexceptionable notion, that the moral qualities of the Deity are, in truth, various aspects under which his *simple uncompounded perfection* presents itself to our faculties. This appears to have been the view of Warburton, adopted by him probably from Cudworth, but refined and exalted by his own powerful genius. The passage in which this notion is exhibited and illustrated by him, is one of such immortal splendor, that we cannot doubt that our readers will be grateful for its insertion."

Having the sermon of Warburton's containing this passage, I extract it, and two further paragraphs, directly from him: the sermon is from Ps. cxliv. 3, and is entitled God's moral government.

"But we have been told, and with airs of superior knowledge, that these pretended attributes, as they are commonly specified and distinguished into natural and moral, are a mere human fiction; invented by aid of analogy, from the actions, passions, and qualities observable in man: and that the simple nature of the Deity is one uniform perfection; of which, infinity being the base, we can have no distinct idea or conception.

"To this, it will be sufficient to reply, that it is indeed true, that these specific attributes, from which we deduce all our knowledge of the nature and will of God, are formed on analogy, and bear relation to ourselves. But then, we say, such attributes are not on that account the less real or essential. The light of the sun is not, in the orb itself, what we see it in the rainbow. There, it is one candid, uniform, perfect blaze of glory: here, we separate its perfection, in the various attributes of red, yellow, blue, purple, and what else the subtle optician so nicely distinguishes. But still the solar light is not less real in the rainbow, where its rays become thus untwisted, and each different thread distinctly seen, than while they remain united and incorporated with one another, in the sun. Just so it is with the divine Nature: it is *one simple individual perfection* in the Godhead himself. But when refracted and divaricated, in passing through the human mind, it becomes power, justice, mercy; which are all separately and adequately represented to the understanding.

"I shall venture, therefore, to consider the divine *perfection*, as thus reduced and unfolded to human contemplation, under the name of attributes, without any fear of mistaking shadows for realities.

"And here, I say, that the natural attributes of the Deity, considered as Creator and Lord (and with these relations only the religionist has to do) may be comprised in those of power and wisdom: his moral, in those of justice and goodness."

Here it is plain that Bishop Warburton maintains "one individual perfection" as the centre and total of the divine character; that this perfection is divisible into natural and moral; and that the moral divine perfection consists primarily of "justice and goodness," in other words, holiness and love: for I will not suppose that any one will here claim the "strict" sense of the word "justice, whether commutative or distributive; it is made a "comprising" or fountain attribute, from which flows that of truth, as mercy does from "goodness" or love. I claim therefore this able divine for the proposition quoted from Bishop Onderdonk's Charge: for though holiness may not "include" goodness, it "sustains and regulates" it. Holiness either includes, or sustains and regulates, or both, all the moral attributes. It "comprises" all the inferior modifications of justice; and thus, when vindicated by the atonement, leaves nothing for that sort of justice to claim.

The passage in Cudworth to which the British Critic refers, is found on p. 55. vol. ii. of the American edition. Allow me to extract it.

"In very truth, all the several attributes of the Deity are nothing else but so many partial and inadequate conceptions of one and the same simple perfect Being, taken in as it were by piecemeal, by reason of the imperfection of our human understandings, which could not fully conceive it altogether at once; and therefore are they really all but one thing, though they have the appearance of multiplicity to us. As the one simple light of the sun, diversely refracted and reflected from a rorid cloud, hath to us the appearance of the variegated colors of the rainbow."

Having thus given the reader a taste of the "strong meat" of theology, I will trust that he likes it well enough to take another, and yet another, from the same renowned author, Cudworth. They go to the point that the distinction between good and evil does not arise from the mere will of God, but from the inherent nature of the things: which principle clearly makes holiness or large justice the fundamental moral attribute of God, and so entitles it to the atonement. They are from Cudworth on Eternal and Immutable Morality, pp. 378, 382.

"We see then that it is so far from being true, that all moral good and evil, just and unjust, (if they be any thing,) are made by mere will and arbitrary commands (as many conceive) that it is not possible that any command of God or man should oblige otherwise than by virtue of that which is *phusei dikaion*, naturally just. And though particular promises and commands be made by will, yet it is not will but nature that obligeth to the doing of things promised and commanded, or makes them debita, such things as ought to be done. For mere will cannot change the moral nature of actions, nor the nature of intellectual beings. And therefore if there were no natural justice, that is, if the rational or intellectual nature in itself were indetermined and unobliged to any thing, and so destitute of all morality, it were not possible that any thing should be made morally good or evil, debitum or illicitum, obligatory or unlawful, or that any moral obligation should be begotten by any will or command whatsoever."

"Now the wisdom of God is as much God as the will of God; and whether of these two things in God, that is, will or wisdom, should depend upon the other, will be best determined from the several natures of them. For wisdom in itself hath the nature of a rule and measure, it being a most determinate and inflexible thing; but will being not only a blind and dark thing, as considered in itself, but also indefinite and indeterminate, hath therefore the nature of a thing regulable and measurable. Wherefore it is the perfection of will as such, to be guided and determined by wisdom and truth; but to make wisdom, knowledge and truth, to be arbitrarily determined by will, and to be regulated by such a *kanon molubdinos*, plumbean and flexible rule as that is, is quite to destroy the nature of it; for science or knowledge is *katalepsis tou ontos*, the comprehension of that which necessarily is, and there can be nothing more contradictious than truth or falsehood arbitrary. Now all the knowledge and wisdom that is in creatures, whether angels or men, is nothing else but a participation of that one eternal, immutable and uncreated wisdom of God, or several signatures of that one archetypal seal, or like so many multiplied reflections of one and the same face, made in several glasses, whereof some are clearer, some obscurer, some standing nearer, some further off. Moreover, it was the opinion of the wisest of the philosophers, (as we shall show afterward,) that there is also in the scale of being a nature of goodness superior to wisdom, which therefore measures and determines the wisdom of God, as his wisdom measures and determines his will, and which the ancient cabalists were wont to call a crown, as being the top or crown of the Deity, of which more afterward. Wherefore although some novelists make a contracted idea of God, consisting of nothing else but will and power; yet his nature is better expressed by some in this mystical or enigmatical representation of an infinite circle, whose inmost centre is simple goodness, the radii, rays and expanded area, plat thereof, all-comprehending and immutable wisdom, the exterior periphery or interminate circumference, omnipotent will or activity, by which every thing without God is brought forth into existence. Wherefore the will and power of God have no imperium ad intra, command inwardly either upon the wisdom and knowledge of God, or upon the ethical and moral disposition of his nature, which is his essential goodness; but the sphere of its activity is extra Deum, without God, where it hath an absolute command upon the existence of things; and is always free, though not always indifferent, since it is its greatest perfection to be determined by infinite wisdom and infinite goodness.

Such theology, Mr. Editor, is worth reading, ay, and worth studying: and I beg leave to commend it to the serious attention of all, whether teachers or taught, who carry their doctrinal view of the benefits of Christ no higher than to justice in the popular sense. Such theology may be commended also to those who have any degree of the Calvinistic tendency: Calvinism deduces its propositions from the notion that the arbitrary "will" of God is fundamental in all things; but here we have the better induction, that "simple goodness" or holiness, (as Archbishop Tillotson denominates it,*) is the "inmost centre" of the divine nature. Those who enter into the spirit of such theology, will find that it strengthens greatly the Charge of Bishop Onderdonk, and places it far above the reach of the reviewers, doctors, editors, who have assailed it with their more willing than potent denunciation.

September 4. REPLY.

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* See Charge, Appendix B. p. 26.

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

Mr. Editor,—Will you have from one of the 'numerous and highly respectable' corps of lobby-members, a page of the history of the present Convention up to this date? Mine shall be a sketch rather of its concomitants, than of its own actual proceedings. The organization of the Convention was prefaced by a sermon preached by Bishop Meade on Wednesday morning, in St. Peter's Church. This excellent discourse needs not my poor commendation, the public voice having rendered already the tribute of warmest approval. The subject, derived from the Prophet Jeremiah vi. 18, was 'the old paths;' and though, as the preacher himself remarked, a hackneyed one, was treated with the force and effect of a newer theme. In his introduction, the tendency of the age to novel speculations, and bold and absurd experiments in human science and even in religion, was clearly exposed, and set in strong contrast with the unchangeable stability of the Church. This stability appears in her recognition still of the 'old paths' of primitive Christianity; her adherence to the same ministry, liturgical offices, canons, mode of preaching, missionary spirit, &c., which characterized her in the days of the apostles and their immediate successors. To the enumeration of these advantages possessed by our Church, the preacher added monitions against a spirit of undue confidence, and self-gratulation, and exhortations to all orders in her pale to fidelity in their respective avocations to her interests and institutions, those especially affecting her spiritual condition and the progress of her Master's cause among men; to moderation also, and kindness towards those that are not of her; and to persons following on in the 'old paths' of individual piety and holiness. The present example of our mother Church of England was held up as a model for imitation in these various duties, and an eloquent and beautiful as well as pertinent and just eulogium pronounced upon the unflinching steadfastness, and daily growing zeal for the truth, with which that Church as a body has contended, and is still contending against a host of adversaries, for those 'old paths' which the feet of her Lord and of his early followers have for ever hallowed. A brief and touching allusion to the departed patriarch of the American Church and to the admirable pattern of his firmness, meekness, and holiness, concluded this masterly discourse.—After the sermon, fourteen bishops and a large number of the clergy united in the communion. The Convention was then organized by the reelection without opposition of Drs. Wyatt and Anthon to the offices, respectively, of president and secretary. After the usual formalities the Convention adjourned to meet on the following morning in St. Andrew's Church, where its sessions have since been held. The members continued to arrive, till on Friday the whole bench of sixteen bishops, and seventy presbyters, representing twenty-four dioceses, and forty-five lay delegates from twenty dioceses, were assembled. Of the dioceses, Louisiana and Florida have been admitted during the present session. Bishop Kemper was the last of the Episcopal bench to appear, and it was curious to see with what eagerness he was immediately beset by those most interested in his decision on the vexed question of the Episcopate in Maryland. It is understood that he has referred the matter to the bishops for their fraternal counsel. The time of the Convention last week was occupied almost altogether in the debates upon the proposed alteration of the constitution allowing the division of dioceses. The subject was amply discussed, and many able speeches were elicited. I recall with peculiar pleasure those of Drs. Milnor, Hawks, and Delancey, and of Judges Eccleston and Chambers. With no disparagement to the efforts of other members, it may be said the reasonings of those gentlemen covered the whole ground, and left little to be desired or supplied. The subject, however, was very properly kept open, and the decision protracted, to allow to all an opportunity of the free expression of opinion, though no weighty objections were urged against the adoption of the measure. On Saturday morning, before the question was finally put, a message from the House of Bishops reported its passage by them; but the debate continued till about one o'clock, when the question was demanded, and at the call of the delegation from New York, was taken by dioceses. The result was, that in the clerical representation, twenty-two out of twenty-four dioceses voted in the affirmative, and two (North Carolina and Alabama) were divided. The lay representation to a man voted in favor of the proposed measure. This unusual unanimity (*three* only, out of *one hundred and fifteen* members, appearing in the negative) was as unexpected as it was gratifying, not to the house alone, but to the crowd also, who had watched with deep interest the progress of the debate; and afforded to all another evidence of the presence of the good Spirit of God in the council of his Church, guiding its members through the difficulties of a momentous question to its satisfactory and harmonious adjustment.

The session of the Convention, as usual, has been and continues to be productive of other gatherings and proceedings connected with the Church. On Thursday evening, Bishop Otey preached the customary sermon before the Board of Missions, and an overflowing congregation in St. Stephen's Church. His text was in Romans xv. 29. I was on the point of attempting a sketch of the bishop's admirable discourse, but now recollect that it is ordered for publication. I will not then, by offering a mere outline, mar its excellence, or detract from the gratification which your readers and every Churchman may confidently anticipate in its perusal. Manifesting every where the utmost piety and good sense, and often genuine eloquence, in sentiment and expression; filled with the results of his personal observation on missionary ground, interspersed with some affecting narratives, and delivered in the bishop's unpretending but peculiarly honest and earnest manner, it came with great power upon the minds of his hearers, and fastened their close attention during all its unusual length of nearly one hour and a half. Few who were present will ever forget the touching allusion, in particular, to the melancholy death of the lamented Woart, the feelings then so deeply moved, or the mute eloquence of the preacher's momentary pause. In a word, I am inclined to assent to the opinion which many have since expressed, that as a missionary sermon this has rarely if ever been exceeded in our Church in point of practical interest and effect. A collection was made amounting to $260. On Friday afternoon the Alumni of the General Theological Seminary held their triennial meeting in the vestry-room of St. Paul's Church. Twenty and more of the brethren met with mutual greetings; and after common prayer, the transaction of the little pending business, and pleasant converse together, parted till another appointed season should collect them again in this delightful personal communion. Returning from this meeting to that of the Board of Missions convened at the same hour in St. Andrew's Church, I found an interesting and very warm debate in progress on a resolution appended to a most elaborate and admirable report of Dr. Jarvis, on the Condition of the Oriental Christian Churches, read the day previous before the Board. If another pen do not furnish you with a sketch of this important and spirited discussion, I may venture to embody it in a future communication. The meeting of the Board was followed by a public one of the society, when addresses were made by Bishops Kemper, Doane, Ives, M'Coskry, Otey, and M'Ilvaine. After prayer by Bishop B. T. Onderdonk, Bishop Kemper first addressed the crowded congregation; but as I was deprived of the pleasure of hearing him, I can speak only from the general testimony, of the pertinence and force of his remarks. Bishop Doane founded his observations on a resolution which he read, importing that missions must depend for final success on the constant exercise of a spirit of prayer. Human means, the speaker remarked, though they are to be used, are in themselves powerless. The work is of God, and of him the strength and the success must be asked in undoubting and persevering faith. Difficulties must not discourage; God is on our side, and the promise is, 'the kingdoms of this world' not *shall*, but in the glorious prophetic vision, 'ARE become the kingdoms of our Lord and of his Christ.' 'The world is to be sown throughout with the seed of the everlasting Word. The only limit to the efforts of the Church is opportunity. Opportunity, not in a timid, time-serving policy, but in the light of God's own providence, in the bold, clear, noonday light of him who walketh in the truth.' This day, the Bishop said, an instance of such providential opportunity had been suggested to him. An individual of great wealth has had for years his heart so set on Africa, that if measures were taken by the Church, a mission-school, or perhaps a colony itself, would be established by him and others of like spirit with him. The speaker urged the adoption of the necessary measures, and the willing and joyful embracing, in the spirit of trust and prayer, of every opportunity which God vouchsafes for promotion of his own work. 'Let it be our resolution,' he concluded, 'that the next three years shall be more abundant in efforts than the last, and cause the gates of hell to totter before the banners of the crucified Redeemer.' The whole address was a clear and rational, and at the same time forcible and eloquent exposition of the duty and effect of intercession with God in behalf of the missionary enterprises of the Church. Bishop Ives followed with a resolution, in substance this, that the benefits of this work afford encouragement to all who participate in it. This resolution was briefly sustained by some appropriate remarks. The Church, the Bishop observed, in its characteristics is a means of grace. Among these characteristics, the missionary feature holds a prominent place. The duty of missions is one which God has imposed on all its members; its faithful performance, therefore, will inevitably secure his grace and blessing. For thus we enter into the spirit of our Saviour in establishing his Church; which was a spirit of love for a perishing world. So too faith in our holy religion is confirmed, by the manifestation of its powers upon the hearts of men; for, as the speaker had thought and said for years past, 'the revival of the missionary enterprise has done more to unite the hearts of Christians than any other cause whatever.' The common view of missions as being a mere *charity*, is wholly erroneous. Active participation in them is a positive duty, as well as our high privilege. They are made obligatory upon us by the express command of God to preach the Gospel to all the world. 'If,' observed the Bishop in conclusion, 'if we would flourish as a Church, we must drink in the missionary spirit, and go on with one heart and one mind in this glorious undertaking.' Bishop M'Coskry seconded the resolution, and in a speech marked by great simplicity, cogency, and good sense, set forth the condition and necessities of the west. He had been much struck, he said, with a remark of Bishop Doane, that 'never was there a fairer opportunity of extending the Church.' If something were not done now, the state of our western country would be melancholy indeed. Multitudes were crowding into it; and it is a singular fact of many of the emigrants, that when they are beyond observation, they appear to think themselves totally without law, and may perform what they would blush to do at home. This remark is particularly and painfully true of many who have once been religious professors in the east; who having been hurried into that profession in the excitements so common in the land, have now fallen from it, and believe that others who still maintain it have been equally self-deceived with themselves. So generally true is this remark, that whenever he meets a bold infidel, he scarcely doubts that the individual has once been a professed Christian. These, and all must be reclaimed, not by excitements but by the judicious preaching of the Gospel. And by none can it be so acceptably preached as by the ministers of our own Church. There is a confidence felt in our Church, as keeping wholly aloof from the politics and other human measures of the day, entertained towards no other Christian body whatever. As one proof of his remarks, the bishop stated, that less than a year ago that excellent institution, the Bishop White Prayer-book Society, sent him 800 Prayer-books, and such was the demand for them, he now has not a single one left. Let missionaries then be freely sent to the west. It was no less the interest than the duty of the east to provide them, since efforts in this cause caused a reflex happy influence on its own welfare in the growth of its churches, and the elevation of the standard of piety. The bishop ended his observations with cordially seconding the resolution of his Right Rev. Brother, and with asking, 'Will we now come up to the help of the Lord, to the help of the Lord, against the mighty? and in the contemplation of our past success let us not glorify ourselves, but render the glory to whom it is due, even to God alone.' Bishop Otey offered a resolution to this effect, that the condition of the missionary field, and the obligations of the Church, demand greater exertions on the part of every congregation. The bishop's remarks were as brief as they were pithy and to the point. Unused as he was to this mode of public speaking, he knew not why he should have been selected to present this resolution, unless as being from the west he might be supposed to be best acquainted with its wants. One of his Right Rev. brethren has stated this evening, that he has just come 2000 miles in a direct line to attend this Convention, and he himself could add, that through the whole length of that line only a few feeble churches were scattered as distant and lonely beacon-lights, to guide the wanderer into the way of peace. The work is great and the laborers are few indeed. The resolution demands even sacrifices, hitherto none have been made. God also demands them in his holy cause. Our duty then is plain, God commands, our place is cheerfully and instantly to obey. Bishop M'Ilvaine in seconding the resolution bore testimony to the truth of what had been said of the west. In his solemn judgment, religion in the west is so far from advancing that it is actually on the retrograde. However painful it is to seem to reflect on other denominations, and though he would ever think and speak of them with the most affectionate respect and regard, yet he cannot withhold the truth that the 'new measures' in operation among them, though designed he doubts not for the benefit of men, are characterized by the utmost fanaticism; and if they are continued a few years longer, the whole country will lose all that is really modest, good, and Christian. He is not entering into any invidious comparison when he asserts, that there is nothing which presents such a barrier to all ungodliness as our own Church. There is something in it which recommends it to every man's conscience and common sense in the west. The bishop impresses on his own diocese the duty of devoting their means to the support of preachers of the Gospel, and not at present to the erection of churches, and he would have the society do the same. But proper men must be sent, men who do not prefer the cause of domestic missions because of any greater advantages to themselves which it offers over that of foreign missions, but who are largely imbued with the spirit of missions in general. The great motive on which we are to depend under all circumstances for the consecration of time, substance, and every thing to the work is, not success, for men may view this differently; not the mere consideration of the spiritual destitution of the world, for though a powerful and affecting motive, it is transitory in its influence, and the heart will become callous to it; but it is found in this, 'the love of CHRIST constraineth us,' in having 'the same mind which was in CHRIST, who when he was rich for our sakes became poor.' The time, moreover, is short. The earth is still kept in store, that the LORD may show forth his mercy. But the time will come when the whole shall be dissolved and pass away. GOD meanwhile has provided an ark of safety, and we are bidden to bring men into it. This is the grand missionary charter. It is to be proclaimed, not whether we feel disposed or not. For it is the great matter of Christianity to publish it, and bring forth its fruits in the saving health of all nations. We must pray, and considering how much we have left undone, go forth and heartily and perseveringly do our part in the spread of the Gospel of the LORD JESUS CHRIST.

I have thus furnished you a faint sketch of the spirited and admirable addresses of our bishops on this occasion. Much more was said, which for want of room I have not transcribed from my notes; but in what I have written I have endeavored to be strictly faithful in the substance at least to the originals. The speeches were all, as they should be, brief and direct; they breathed the same zealous and Christian spirit; were all received with the most marked attention, and I trust were productive of the designed end in the increase of the active love of the Gospel. After a collection amounting to $250, the congregation were dismissed with the Episcopal benediction. Yesterday was a busy day with the bishops, who were quite in demand, while their brethren of the inferior orders enjoyed the rare and welcome opportunity of sitting as hearers and learners under their impressive and eloquent instructions. This evening much pleasure is anticipated in the proceedings of the triennial meeting of the Sunday School Union; and in other public religious exercises planned for the week, not a little enjoyment is in preparation for the lovers of the Church and of her institutions. I had well nigh forgotten to mention that in the afternoon of the first day of the Convention, the corner-stone of a new church, to be called Zion Church, was laid by the bishop of this diocese in Vine street. The clergy assembled at the house of the rector, the Rev. Mr. Breintnall, formerly of your city, and walked in procession to the spot. After the customary forms by Bishop H. U. Onderdonk, the Rev. Mr. Goodwan of Alabama, delivered an animating address suited to the occasion; Bishop B. T. Onderdonk discoursed on the benefits accruing from the erection of houses of worship, and the rector summed up in an appeal to the benevolent sympathies of the assembly. The congregation was very large, and doubtless rejoiced in this commencement of (as I learn) a spacious and beautiful edifice. As I know not where I could break off more suitably and agreeably to 'The Churchman,' at this point I lay down my pen.

Philadelphia, Sept. 10, 1838. W.

For the Churchman.

Mr. Editor,—In the midst of hurry we frequently hasten over things without giving to them the notice which they deserve, and were none to call attention back to matters too hastily passed, we in our onward anxiety would prematurely consign to oblivion many productions, though their worth really entitled them to a better fate. Allow me, therefore, in a brief communication, to invite attention to a sermon on Forms of Prayer, delivered some few months ago in the Mission Church of the Holy Evangelists by the Rev. E. B. Kellogg.

It may be proper here to mention, that in our imperfect state a faultless work is not to be expected from the hands of man, and I cannot assent to what the truly estimable author has conceded in the last paragraph of his fourth page. Yet, in the main, I am well pleased with the sermon. The matter is good, the manner clear, the reasoning forcible. Instead of answering objections which have been often brought and as often refuted, he takes vantage ground and occupies it advisedly. On the seventh page, he says, "Let us even admit that all ministers who lead the devotions of the people with extemporary prayer, were every way qualified for the work by grace and natural endowments; still, the minister is but a man with all a man's infirmities. The depression of his spirits by indisposition, by severe study, by bodily fatigue, by the afflictions of his parish or family, and a multitude of other causes, make him feel at times totally unfit for the effort of framing and offering up the prayers of the people in the great congregation. His mind for the time has lost its wonted spring, and he finds it impossible to pray or preach as he would. He labors in vain under such circumstances to fan the fire of devotion in himself or others. But when the richness and suitableness of public devotions are secured by a precomposed liturgy, every line instinct with glowing meaning, no one feels at a loss; and it will be marvellous indeed, if the cold heart is not soon warmed at such a fire."

Many other extracts might be given, but then I should extend a communication which it is my purpose to close, by stating that the sermon was "published by request of the Committee of Superintendence, for the benefit of the poor." And that the benefit might be full, it was designed to sell to those not poor a sufficient number of copies to defray the expenses of publication; but in the haste of events the matter has been so overlooked that failure has followed the good intention. Now it is a happy arrangement of charity which gives the poor a gratuity, and the rich ample compensation for their contributions; and as copies can be had of Swords, Stanford & Co., Sherman & Trevett, and at the Depository of the Sunday School Union of the Protestant Episcopal Church, it is to be hoped that the friends of charity, blessed with the bounties of gracious Providence and with the love of our primitive order of worship, will avail themselves of an opportunity of doing a twofold good. AMICUS SUBSIDIUM.

For the Churchman.

Mr. Editor,—I have heard it surmised by some who have been lately at Philadelphia, that perhaps a missionary bishop or more than one might be appointed by the House of Bishops. Permit one who has had some experience in the Church, most respectfully to suggest, through the columns of your paper, whether it would not be advisable to ascertain without mistake, whether the proposed person will accept office before the appointment is made.

A PRESBYTER.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 15, 1838.

BOARD OF MISSIONS.—On Thursday, the 6th instant, at five o'clock, P. M., the Board of Missions met in St. Andrew's Church, Philadelphia. The appointment of Henry T. Seaman, Esq., on the Foreign Committee, by the New York members, was confirmed by the Board. The time of the meeting was occupied by the reading of reports. A report on domestic missions was read by the Rev. Mr. Carder, another on foreign missions, by the Rev. Mr. Vaughan, and a third by the Rev. Dr. Jarvis, in behalf of the committee appointed at the last meeting in June, to obtain information in reference to the best mode of conducting missions in foreign countries under Episcopal jurisdiction. Of the report of Dr. Jarvis it is difficult to speak in terms of sufficient commendation. Without derogating from the reputation of the most learned and eminent among us, it may be safely said that it was such a report as could have been written by no other man in the Church, and contained, such at least was our impression, more valuable information, derived from rare and original sources, respecting the state of the Oriental churches, than is at present to be found in any popular and accessible form. The cause of foreign missions will never fail to command respect while such abilities are enlisted in its service. On motion of the Right Rev. H. U. Onderdonk, the report was ordered to be printed. The Board then adjourned.

On Friday, at four P. M., the Board met again at the same place. It was then moved by Edward Newton, Esq., that a committee be appointed for the purpose of acting on the information embodied in Dr. Jarvis' report, and devising regulations for the conduct of missionaries abroad where the Church is formed.

In order to understand the debate which followed, it should be remarked, that at the last annual meeting of the Board, in Boston, the Rev. Dr. Jarvis submitted the following resolution:—"*Resolved,* That a committee of —— members be appointed to consider whether any, and if any, what regulations are expedient with regard to missionary operations in countries already under foreign Episcopal jurisdiction, and to report thereon at the next meeting of the Board." As a portion of the house manifested a reluctance to adopt this resolution, the Rev. Dr. Jarvis, with a view of reconciling its advocates and opponents, proposed the following:—"*Resolved,* That a special committee be appointed to collect and report such information as they may deem calculated to promote the success of our missionary operations in foreign countries under Episcopal jurisdiction." This resolution was adopted, and it was the report of the special committee which was read by Dr. Jarvis on the day before that on which the following debate occurred. The motion of Mr. Newton, (just mentioned,) was that the original resolution of Dr. Jarvis which had been offered at Boston should now be adopted. After Mr. Newton had moved its adoption, Dr. Jarvis rose and expressed regret that the design of his resolution had been misapprehended, disclaiming all sentiments unfriendly to foreign missions, and assuring the house that his object was to provide for their more successful prosecution.

The Rev. Dr. Tyng rose to oppose this motion. He thought that he discerned in the contemplated measure a principle that would prove injurious, and ultimately destructive to foreign missions. He spoke of the report of Dr Jarvis in terms of strong disparagement, as cumbrous, ponderous, containing information of no practical use, and much fitter to be thrown in as an appendix to a treatise on ecclesiastical history, than to be offered as a business document to the Board of Missions. He considered the report as the offspring of a concealed hostility to the cause of foreign missions. It was but one specimen, he said, of the spirit of forwardness so prevalent at this time in our Church, a spirit directly contrary to the moderation of the Church of England, and which he could call by no other name than the spirit of self-glorification. Dr. Tyng then went into particular statements to show that the Church of England had always conducted its missionary operations in foreign countries independently, and without recognising the authority of churches there formed. He called upon the mover of the resolution to show wherein the Foreign Committee had erred, where in the past history of their transactions they had done wrong. If this were done, then he could judge of the propriety or necessity of devising regulations. But this general resolution contains more than meets the eye. The committee whose report the Board heard, and resolved to publish at an expense equal to half the annual salary of one of their agents, have given information of no practical use whatever, and therefore there was no earthly necessity for the appointment of another committee to act further in the premises. Dr. Tyng therefore felt himself bound by the duty which he owed to his conscience, to GOD, and his Church, to oppose the resolution: he considered it as the cowering up of a system which was adverse to foreign missions, and would result in their destruction; felt himself bound to call it the covering up of something dark and dangerous.

A gentleman here called for the reading of the resolution. After it was read Dr. Milnor remarked that he was not present when the resolution was introduced, but that he was present at the meeting in Boston, in which the former resolution was adopted. When a member opposes a system or course of measures, it is customary for him to state his object, and the reasons for it; but as to a movement like this, without any reasons assigned, he never before heard the like. If the object be to subvert foreign missions, or to introduce disorder, he must oppose it. But if the mover will state that there are evils which must be remedied, and show what better measures may be substituted in their place, he will favor the resolution. Those of us, however, said Dr. Milnor, who approve foreign missions, ought to be cautious how they do any thing which subverts their past measures; he imputed no such opposition to the mover. Dr. Anthon objected to the expression, "those of us who approve foreign missions," and would be happy to be informed who they were that were opposed to foreign missions.

Dr. Jarvis said, that after the very extraordinary attack which he had received from the gentleman from Philadelphia he had intended to be silent, and he now rose in answer—not to that gentleman—whose remarks would never have called him up; but to his Rev. friend from New York. The house knew that he had been the undeviating friend of foreign missions, and it was not charity to suspect him of sinister views. He had none such. His only object was simply to know if there were any other regulations which might be adopted, to render our missionaries more successful. He disclaimed every thing opposed to foreign missions or underhanded. In answer to the question, what measures were intended, he said that the inquiry was premature; it was for the committee to point out what course should be pursued. For himself, he wished for nothing but what was for the glory of GOD and the edifying of his Church.

After Dr. Jarvis' explanation, Bishop Doane arose, and spoke for about twenty minutes in a happy, animated, and forcible strain. He began by remarking that those who were themselves actuated by the charity which thinketh no evil, would not be apt to indulge suspicions injurious to a Christian brother. The simple fact was, that at a meeting of this Board it had been decided that a committee should be appointed to obtain and bring before the Board information on a given subject. This information had been obtained. It is to be presumed that men who have given themselves body and mind to the work of GOD can perform a duty of this nature without exposing themselves to unworthy imputations. The inquiry, he said, was a good one. He would not sustain inquiries directed against the Foreign Committee. To enter into a discussion of the comparative merits of different measures before the committee should report, would be to forestall the subject. But what harm is there in asking if any regulations may be adopted? Is there a member who will say that there must be no difference in the manner of operating in Christian and Heathen lands? No; why then this aversion to inquire into our duty? There never could be a better opportunity than the present, as three years must elapse before so large a representation of the Church would again assemble. We have not yet looked into the promised land; years are now to accomplish the work of centuries, and it was therefore of the utmost importance to act with promptness, and with a view to an enlarged system of operations. These were the arguments used at the meeting in June in favor of the inquiry. Will the Foreign Committee or will any persons say, that they know all that they can know in the premises? In the name of common sense, to what purpose the admission of the Presbyterian Board that Episcopal missionaries are best if there be no difference? He was not so familiar with the proceedings of this Board, and had not read its reports, but he had read what had made his blood to boil, the studied attempts put forth by them for the degradation of the name and office of a bishop; and he pledged himself to substantiate this declaration, whenever he was required to do so, by copious quotations from the Missionary Herald. It was our duty and privilege, the Bishop argued, to conduct missions in conformity with the distinctive character of our Church, and thus to put forth all our energies, not to injure, but to benefit foreign missions, and to enlarge the sphere of their operations ten thousand fold. And must they who with sincere and firm resolve thus thought, and thus acted, must they be charged with hostility to foreign missions, and with countenancing dark and underhanded efforts for their subversion? We deny not, but rather contend, that as Churchmen we are bound to pursue, to some extent a distinctive course in our missionary operations, and one that we hope will be productive of peculiar advantages; but we do not, therefore, glorify ourselves, but CHRIST, for the inheritance which he has given us. We wait his will in patient waiting and prayer; and conformably to his will, we desire to obtain all necessary information for the direction of our conduct.

After Bishop Doane had closed, Mr. Huntington of Hartford, and Rev. Dr. Henshaw, both rose to address the chair. As the former yielded the floor, Dr. Henshaw expressed his regret at the excitement and course of debate, so contrary to the spirit of the last Convention. He was not present at the meeting in June, nor at the opening of this debate, but he exceedingly regretted to hear expressions of one member in suspicion of another. For his own part, he saw nothing injurious in the resolution, nor did he believe that any member had a design to break up or injure foreign missions. The Foreign Committee, he should suppose, would consider it an act of kindness to be aided in their labors. He could think of many reasons for the appointment of a committee of this kind, and should their suggestions result in changes, he could conceive they might be changes which would not impede, but accelerate the spread of the Gospel. He hoped, therefore, there would be no further objection to the resolution.

Mr. Huntington then said, that he was glad he had been interrupted, as he might have expressed himself with a warmth for which, since the remarks of the Rev. gentleman from Baltimore there was less occasion. He never suspected, though a member of the Board, any ill intention, but was perfectly convinced of the propriety of the resolution. The field was now open before us, and we must approach it as an Episcopal Church, and in no other character. If any opposition was to be offered, it was at present, at least, premature; for the resolution merely proposed to inquire if any regulations were necessary in regard to the direction of our foreign missionaries abroad; for his part, he thought they actually were necessary, and he hoped that one result might be, that before we heard of another missionary travelling in Turkish costume, there might be one on the ground clad in Episcopal robes.

Bishop McIlvaine could not concur in the tenor of the remarks made by Dr. Tyng, and thought many of his expressions, and perhaps he should be justified in adding, the spirit which prompted them, to be reprehensible. Still he thought the manner in which he had been taken to task was too severe; though he found no fault with the appropriate and dignified vindication of himself which Dr. Jarvis had made. The object of the resolution he deemed of great importance, and it had long before been with him a subject of study. He was satisfied that it was right to go into foreign countries where the Church exists, but the mode of doing so he considered a proper subject of inquiry, and well suited to the present time. Bishop McIlvaine then stated a few supposed cases in illustration of the importance of such regulations as the resolution aimed to secure. He supposed the case of our sending missionaries to England who should preach against Church and State, and who, listening to some discontented spirits, should attempt to form an independent Episcopal Church in the See of Canterbury. Would not this be schism? and should we not have regulations to prevent such an occurrence? Or suppose the Church of England should send their missionaries into Ohio, and attempt to form churches, and govern them in disregard to, or in violation of, the Episcopal authority of Ohio. Would not this be schism? For his own part, he should think that a missionary sent into Persia or Greece would be thankful for this Board to adopt such regulations as might direct him in his intercourse with the Churches of these countries on points on which we and they materially differ. They have bishops, so have we; and would not the missionary like to know how far he can go towards conciliating the foreign bishop, and obtaining his concurrence? Bishop McIlvaine pleaded primitive precedent for sending missionaries into Episcopal regions distant from our own, where we considered the Churches as unsound or in need of counsel or information: and he would have the committee say what was the point that would authorize such a mission, and what rules should regulate the intercourse of our missionaries with foreign bishops.

Dr. Tyng said he was happy to have furnished gentlemen the occasion of remarks so much to their satisfaction. He regretted that certain friends, and especially the Bishop of Ohio, with whom he had been long used to act, should think him in the wrong. Had he acted the part ascribed to him he should have thought that he had been treated right and received merited castigation. He had, however, imputed wrong motives to no man; he spoke only of the result and not of the design of the course which the resolution proposed to adopt, and which, he believed, would be adverse to foreign missions. To that opinion he still adhered, and he considered all that had been offered in reply to him, to be a mere shirking from the question. In the warmth of debate he may have said what was unchristian; if so, he asked pardon of the house and of the reverend brother, to whom, more particularly, his remarks had referred. Still, however, he maintained his opinion, and he wished the house to mark and remember his testimony, that the passage of this resolution would be the incipient step of a system of measures hostile to foreign missions.

Dr. Hawks regretted that the debate had become in any manner personal, and he rose, he said, not so much to discuss the merits of the resolution, as to give a brief historical statement of the matter now before the house. Lest he should be misunderstood, he begged to say that foreign missions had his cordial support, and he thought the question of his reverend friend, [Dr. Anthon,] was very happily put, which went to repel from every member of the Board the imputation of hostility to foreign missions. Dr. H. then stated that at the meeting in Boston Dr. Jarvis had presented this resolution. It was then apprehended that the practical result would involve the question whether foreign missions should be prosecuted at all in countries under Episcopal jurisdiction. The question was not new to him, for he had anticipated it, and had asked Dr. Jarvis whether it were his design to moot an inquiry of this nature. His reply was no; but that he wished to go fully into the subject of the relations which missionaries, in foreign parts, should sustain to the ecclesiastical authorities of those countries, and if practicable, to furnish suitable regulations and counsel for their conduct. Dr. Jarvis was himself prepared to act at that time, but a reverend brother from Baltimore suggested that a middle course should be adopted, and Dr. Jarvis accordingly moved the appointment of a special committee to obtain information. The object of this resolution was to get at facts respecting the question, whether missionary operations in Christian and Heathen lands were to be the same? What difference must there be? This ascertained, it would be proper to consider the nature of the Episcopate, and the relations which our missionaries should sustain to it in foreign lands. The report, Dr. H. said, did not need his approbation, though he could speak of it only in terms of the greatest respect. As an Episcopalian he felt an honest pride in the reflection that there was one among us who *could* prepare such a report, so full of various information derived from original authorities. He considered it the best condensed history of the religious state of those lands which could be found; and it never could be useless if it were important for us to be acquainted with the state of those countries where our missionary operations were to be conducted. A circumstance in the report shows that it is not wholly without interest, *viz.* an allusion to Henry Martin, who resorted to one of the officers named in the report to obtain information which he needed. Another illustration of the importance of similar information occurred in the case of Dr. Buchanan, who, when he had determined to find the interior Christians, had an interview with their patriarch, gave them a copy of the original Scriptures, procured another copy from them, and was thus enabled to establish a friendly relation between them and our mother Church. We too wish to know all about the ecclesiastical polity of the Eastern churches, and to make this knowledge the basis of subsequent action, or at least to ascertain whether we are pursuing our missions abroad in the best way. Dr. Hawks lamented to hear distrust expressed in the sincerity of any professed friend of foreign missions. Until we change the church principle he shall believe that every brother will be ready to sustain it. What do we want? To cast reflections on the foreign committee? No; we ask of them all the information in their power, and instead of finding fault with their proceedings, we merely say, that as we are still in our infancy, we may possibly be benefited by further investigations. He knew the Foreign Committee too well to believe that they would take offence; especially when approached by those to whom they were accountable, *viz.* the General Convention. Would they think themselves insulted were they thus approached? Surely not; if they discovered that the Foreign Committee had unintentionally violated a principle, and should tell them so, surely they would not take offence! Have we done the best we could in the field respecting which we have solicited information? Here is a land with churches under Episcopal jurisdiction; shall we enter it, and tell the people that they are in darkness, in the gall of bitterness and the bond of iniquity, and must perish if they do not abandon their Church? Oh, no! This is the course of the Roman Church; such was their conduct towards the Christians of St. Thomas, to whom they left the alternative of renouncing their Church, or of entering the dungeon at Goa. This was not the Protestant principle nor a Protestant spirit. As Protestants we are bound to help other communions, and respecting the good they seek, by their own instrumentality, to resuscitate and confirm the churches which we visit. Dr. H. regarded the subject as one of great perplexity, and hoped that a resolution designed to aid the management of it would not be opposed.

Dr. Milnor expressed himself satisfied, after listening to the debate, of the propriety of the resolution. He was happy to believe that all the members of the Board were friendly to foreign missions; regretted the expression objected to by Dr. Anthon, in the use of which he was influenced by what he had seen in print in certain quarters.

The question being put, the whole house responded Ay, with the exception of Dr. Tyng, who answered, No.

ST. MARY'S HALL.—In the notice of the Columbia Female Institute in our last, we spoke of it as *the best,* &c., with which we were acquainted. We regret the expression, not that we wish to retract aught that was then said in favor of the institution, but because we understand it has been interpreted to have an invidious bearing on another institution which we hold in equally high estimation, *viz.* St. Mary's Hall, Burlington. Such was not our design. Both these institutions are under the supervision of the bishops of the dioceses in which they are located, and the principals of both are men for whose character and qualifications we have the highest respect.

CHURCHMAN'S ALMANAC FOR 1839.—The publishers of the Churchman's Almanac would state that this annual will be ready for sale on the 18th September, and will be furnished as heretofore, at $4 per hundred. Orders containing remittances can now be received; and it is confidently anticipated that the low price at which the work is furnished, and the valuable information it contains, will induce the liberal support of Episcopalians. Depository, 142 Fulton street.

August 29. SHERMAN & TREVETT.

TO THE CLERGY.—*A Register* is kept at the *Reading Room aud Depository of the Protestant Episcopal Press,* 142 Fulton street, in which clergymen visiting the city are invited to record their names and temporary residences. The room is supplied with all the church periodicals published in *England and this country,* and most of the popular and interesting literary journals of the day.

PRAYER BOOKS.—We have noticed some splendid copies of the Book of Common Prayer, bound in *velvet,* at the Depository of the *Press,* 142 *Fulton street,*, and would recommend to those desirous of procuring a handsome book, to call and look at these.

GENERAL CONVENTION.—The Convention still continues in session, and its deliberations are conducted with the utmost harmony. The length of the letter of our correspondent, and of the account of the proceedings of the Board of Missions, have induced us to defer to next week the description which we had intended to give of the transactions in Convention. This may be expected in our next. The question on the division of dioceses was decided affirmatively, with surprising unanimity, as will be seen by the letter of our correspondent. Questions of great interest are yet to come up, and it is probable that the Convention will not adjourn before the middle of next week at soonest.

[COMMUNICATED.]

WANTS OF THE CHURCH IN THE WEST.—The undersigned is about removing to Michigan, to take charge of the parish at Ann Arbor. He has understood there is great want of Sunday school books in that region. He respectfully solicits from the benevolent, funds to enable him to procure an assortment. He leaves on *Monday next,* and hopes those disposed to aid him in furnishing instruction to the young in that section of the country, will send whatever contributions they may be pleased to make, either to the Sunday School Depository, in Ann-street; Sherman & Trevett, Press Office, 142 Fulton-street; or Swords, Stanford & Co., Broadway, on Saturday, 15th instant, or Monday morning, 17th instant. F. H. CUMING.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifteenth Sunday after Trinity, September 23, St Michael's Church, *New York.*

Saturday, October 13, Granville, *Washington county,* ordination A. M., confirmation P. M.

Eighteenth Sunday after Trinity, October 14, Whitehall, consecration A. M., confirmation P. M.; Festival of St. Luke the Evangelist, Thursday, October 18, Sherburne, *Chenango county,* ordination A. M., confirmation P. M.

Nineteenth Sunday after Trinity, October 21, Owego, *Tioga county,* ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be endered with pleasure.

OBITUARY.

Died,—In Camden, N. J., on Wednesday, 5th instant, in the 22d year of her age, Mrs. Amanda Ann, wife of the Rev. Dr. Henderson, rector of Trinity Church, St. Augustine, Florida.

This excellent person, although called away so soon, had exhibited a bright specimen of the Christian life, in the several stations of a daughter, a sister, and a wife. She accompanied her husband, to whom she had been married about four months, on a tour to visit her young sisters and other friends; and they were about to proceed to Philadelphia to attend the General Convention, to which he was a delegate, when she was attacked by a fever, which resisted the most judicious applications of medical science, and the constant endeavors of kind and affectionate friends, and in eleven days terminated her existence.

Her relatives and friends have reason, however, to be consoled for her loss, by the assurance that, although she was happy in her lot on earth, she is now much more so; for thrice happy, yea, "blessed are the dead who die in the LORD."

CALENDAR.

SEPTEMBER.

16. 14th Sunday after Trinity.
19. Ember Day.
21. Ember Day, and St. Matthew.
22. Ember Day.
23. 15th Sunday after Trinity.
29. St. Michael and All Angels.
30. 16th Sunday after Trinity.

OCTOBER.

7. 17th Sunday after Trinity.
14. 18th Sunday after Trinity.
18. St. Luke the Evangelist,
21. 19th Sunday after Trinity.
28. 20th Sunday after Trinity and St Simon and St. Jude.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE CITY OF NEW YORK.—A special meeting of the Board of Managers of this Society will be held in the basement of Christ Church, on Monday evening, 17th instant, at half past 7 o'clock.

A general attendance of the members is particularly desirable. By order of the Board.

C. W. CARMER, *Rec. Sec.*

New York, September 15, 1838.

JOURNAL OF THE SPECIAL CONVENTION.—The Journal of the late Special Convention of the Diocese of New York has been forwarded (by mail) to the clergy and lay delegates of the Convention. A package for each parish has been left at the office of the Bible and Prayer-book Society, 28 Ann street, and will be sent as opportunity offers, or as may be directed. sep8 3t

THEOLOGICAL SEMINARY OF VIRGINIA.—The next session of this institution will commence on Wednesday, the 26th day of September. Applicants for admission tnto the Seminary will assemble in the lecture-room on ihat day, at 11 o'clock, for examination.

The tolowing extract from the rules for the goverment of the Seminary contains the terms of admission. "Every person producing to the faculty evidence of his having been admitted a candidate for holy orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry."

By order of the Faculty,

sep1 E. R. LIPPITT, Secretary.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Received per J Swords, Esq, from a friend, for the Greek mission, by Rev R B Drane, of Wilmington, N C, $3; part of monthly offerings of St George's church, Hempstead, L I, of Rev W R Carmichael $4 21—$7 21. Received from Mr G B Pollock, $2 25. Received from Rev Harry Croswell, D D, monthly offerings of the parish of Trinity church, New Haven, viz. Sunday school children's offerings for foreign mission schools, $73 30; general, $26 70—$100. Received one half of $8 from the Episcopal Missionary Society of Portsmouth, N H, by Geo M Marsh, Esq, $4. Remitted by Thomas Robins, Esq, agent at Philadelphia, for general purposes of Board of Missions, from Miss Nancy Aertsen, Philadelphia, annual subscription for 1838, $3; from E Colston, Esq, $10,—$13, one half, $6 50; from Miss Ann Forde, Philadelphia, annual subscription for 1838, $3; from contribution of St Andrew's Church, Philadelphia, in full, of pledge of $1000 per annum, for three years for the support of Rev H Southgate in the Persian mission, $100—109 50. Received per J Swords, Esq, one half of $5, from a lady, proceeds of small articles prepared by her, and sold for missionary purposes, per Rev John J Hunt, Athens, Georgia, $2 50. Received from Rev George C Shepard, collections at monthly concert of Christ church, Stratford, for Mrs Hill's school, Athens, $25. Received from Grace church, Canton, N Y, per Mr Francis L Harrison, $2 88. Received per Rev J Bristed, from Sunday scholars of St Michael's church, Bristol, R I, for Africa, $10. Received by the hands of the Rev Manton Eastburn, D D, from Sunday school of Ascension church, N Y, for Africa, $47; from Mrs Banyer and Miss Jay, for the education of a teacher in Mrs Hill's school, at Athens, $100; from a friend to missions, for general purposes, $50—197. Total, $460 34.

CHARLES J. ALDIS, Treasurer,

September 11, 1838. Bank of America.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following contributions.

From Zion church, Pierrepont Manor, by the hands of Mr W C Pierrepont, $5; Rev R H Ranney, St Francisville, Louisiana, by the hands of Mr W R Taylor, $6 31; Henry M Beare, annual contribution, $1; W N Seymour, Esq, $5; St Peter's church, New York, Rev Hugh Smith, rector, by the hands of B B Howell, Esq, $13 73. Total, $31 4.

Contributions, and donations, thankfully received at 77 Maiden-lane, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street,

THOMAS C BUTLER, agent.

Just published, "The Poor Cripple," and other tracts in pamphlet form, and bound in sets of 4 and 8 volumes.

The Secretary of the Prot. Episcopal Tract Society.

Sir,—I have the pleasure of transmitting to you the following extract from the Journal of the Convention of the Protestant Episcopal Church in the Diocese of Tennessee, held at Clarksville, June 21 and 25 last.

"*Resolved,* That the thanks and grateful estimation of the members of the Church, in this diocese, are due to the Protestant Episcopal Tract Society of New York, and to the Bishop White Prayer-book Society of Philadelphia, for the manifestation of their interest in the extension of religion and of the Church in this diocese, by repeated and large donations of their highly useful publications.

Resolved further, That it be recommended to the members of the Church in this diocese, to contribute according to their means, and as they shall have opportunity, to increase the funds, and consequently the means of usefulness of the said societies." Very respectfully yours,

GEORGE WELLER.

Memphis, Tennessee, August 13, 1838.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following contributions.

From Wm N Seymour, Esq, $5; Grace church, Canton St Lawrence county, from Mr Francis L Harrison, $3 75; St Peter's church, New York, Rev Hugh Smith, rector, by the hands of B B Howell, Esq, $18 25. Total, $27.

Contributions, donations, and annual dues will be thankfully received at 77 Maiden-lane, by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

Where may be obtained the society's publications of Bibles, Prayer-books, Testaments, and the morning and evening service in the German language.

GERMAN PROTESTANT EPISCOPAL CHURCH OF ST. TIMOTHY

The Treasurer gratefully acknowledges the receipt of the following donations.

By the hands of Swords, Stanford & Co, from the Sunday school of St George's church, Flushing, L I, $3 75; by the hands of Charles A Focke, from Henry Worrall, $5 50. Total, $9 25.

Donations left at the Protestant Episcopal Press, No 142 Fulton street, Swords, Stanford & Co, No 152 Broadway, or Charles A Focke, No. 216 William street, will be thankfully received.

PETER BRENNESHOLTZ, Treasurer.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1838 *Missionary Disposable Fund.*

August 29, Received a collection made in St Mark's church, Penn Yan, Yates county, $12; September 1, Received "part of the offerings" of St George's church, Hempstead, L I, $7 88; 10, Received from a member of St Luke's church, N Y, per Post Office, $25; 10, Received remainder of collection made in Christ church, Cooperstown, $1 56; 10. Received collection made in St Stephen's church, N Y, $30; 10, Received collection made in St Peter's church, $32 52; 11, Received from the Parish Association of Calvary church, Homer, $3; 11, Received collection made in Caroline church, Setauket, $5 50; 11, Received collection made in St John's church, Islip, $1; 11, Received collection made in Trinity church, Granville, $14 50; 11, Received collection made in Grace church, Canton, $7 34; 11, Received from Mr S, $10. Total receipts, $150 30.

1838 *Education Disposable Fund.*

September 10, Received collection made in All Saints church, N Y, $29; 10, Received collection made in St Stephen's church, N Y, $16 62. Total, $45 62.

1838. *General Disposable Fund.*

August 31, Received collection made in Calvary church, N Y, $10 7; September 11, Received collection made in Zion church, Pierrepont Manor, $15. Total, $25 7.

September 12. BENJAMIN M. BROWN, Treasurer.

CITY MISSION.

The subscriber as missionary at large would earnestly solicit the aid of the humane and charitable, as he has a number of cases of severe sickness and deep poverty, which in his official capacity he is frequently called to visit; and although in such cases he cannot visit with profit, freedom, or success, without having it in his power to do something for the body as well as the soul; yet for some time past he has had nothing to give, but what he could spare out of his own limited means.

Any donations for these sons and daughters of affliction, may be left at the Protestant Episcopal Press, 142 Fulton street, with agent at the Tract Depository, 28 Ann street, or at the residence of the missionary 341 Pearl st.

September 12, 1838. ALEXANDER FRASER.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following sums by the hands of the special agent.

From the "Parish Association of Calvary church," Homer, $2; from the "christian offerings of Trinity church," Utica, $54 25; from "monthly collections of Trinity church," Lansingburg, $5; a collection in St Paul's church, Troy, $9 9; a collection in Trinity church, West Troy, $3. Total, 167 8.

JOHN W. MITCHELL,

Treas. of Gen. Prot. Epis. S. S. Union.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to September 13, from the following persons, viz.

D S Cregory & Co; T C Donsman, remit; Postmaster, Clarksville, Tenn; Rev Zadock Thompson; Marsh, Capen & Lyon (2) 1 remit; Rev John G Bassett, remit; R H Freeman, remit; L Handerson; R P Williams, for J C Dinnies & Co, remit; Postmaster, Philadelphia; Edward F Edwards; Wm Pitkin, remit; W Thomson; Watson Freeman, for assignees of J & C Daniell & Co; Rev Samuel Seabury, D D; Right Rev James H Otey, D D.

Packages forwarded by the Protestant Episcopal Press.

1 pkge for Rev P S Chauncey, Rye, Westchester county, N Y, per steamboat American Eagle; 1 pkge for Rev Mr Harrison, Delaware, left at Bunker's Mansion House; 1 pkge for Rev G W Natt, Bellfonte, Pa, left at 95 Elm street; 1 pkge for Mr Gillman, Manlius, N Y, left at Mr Briggs, corner of Greenwich and Dey streets; 1 pkge for Rev R Sherwood, Hyde Park, left at Pacific Hotel.

UNION DEPOSITORY.

28 ANN-STREET

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending September 13, from the following persons, viz.

Rev R B Van Kleeck, Troy; T Maxwell, Esq, Elmira, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending September 13.

To A E Miller, Charleston, S C, per ship Lafayette; C Stimpson, jun, Boston, 1 package sent to C S Francis; W P Hunter, Savannah, Ga, sent to Sturges & Clearman; Wm Woodward, Baltimore, Md, sent to Sturges & Clearman; A Hyde, Washington, D C, sent to Sturges & Clearman; W C Lord, Wilmington, N C, sent to Hallett & Brown; James Baker, Norfolk, Va, per schooner Empire; L H Young, New Haven, per steamboat New Haven; Belknap & Hammersley, Hartford, per steamer Bunker Hill.

EPISCOPAL COLLEGIATE SEMINARY, 76 Varick street, N Y., Rev. William Morris, rector. This institution will open on the first day of October next. The course of instruction will comprise all the branches of the most complete classical and English education, and will extend to youth every facility for becoming thoroughly qualified for collegiate or commercial pursuits. The rector will be happy to give any further information relative to the Seminary at his residence, 186 Canal street, until the first of October, and afterwards at 76 Varick street.

sep15 tf.

NEW BOOKS.

MELVILLE'S SERMONS.—*Sermons* by Henry Melville, B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge. Comprising all the Discourses, published by the consent of the Author. Edited by the Rt. Rev. C. P. M'Ilvaine, D. D.

Fireside Education.—By the Author of Peter Parley's Tales.

Home Education.—By the Author of "Natural History of Enthusiasm," "Physical Theory of Another Life," &c. &c. Just published and for sale by

sep15 SHERMAN & TREVETT, 142 Fulton street.

Keble's Christian Year.—A few Copies of this popular book, the last of the edition, for sale by the above.

PETER PARLEY'S BIBLE GEOGRAPHY.—Peter Parley's Method of Telling about the Geography of the Bible, with numerous maps and engravings. This excellent little work has been adopted by the "Union" and gives promise of great utility, both as a book of general reading and of instruction in our Sunday schools. For sale at the Union Depository, 28 Ann st. sep15 tf

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

MRS. MAYNARD'S Boarding and Day School for Young Ladies, No 37 Murray street, will reopen on Monday next the 10th of September. sep8 1t*

PETER PARLEY'S METHOD OF TELLING ABOUT THE GEOGRAPHY OF THE BIBLE. This valuable little work has been lately adopted by the "Union," and is recommended to our Sunday Schools, as a valuable book of instruction. For sale at 142 Fulton st.

s p8. SHERMAN & TREVETT.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years' course of study. C. MASON, *Rector.*

Sep1. 2ti.

POETRY.

TO A SLEEPING CHILD.

BY PROFESSOR WILSON.

Art thou a thing of mortal birth,
Whose happy home is on the earth?
Does human blood with life imbue
Those beauteous veins of heavenly blue
That stray along thy forehead fair,
Lost 'mid a gleam of golden hair?
Oh, can that light and airy breath
Steal from a being doomed to death?
Those features to the grave be sent
In sleep thus mutely eloquent?
Or art thou what thy form would seem
The phantom of a blessed dream?

A human shape I feel thou art,
I feel it at my beating heart,
Those tremors, both of soul and sense,
Awoke by infant innocence!
Though dear the forms by fancy wove,
We love them with a transient love;
Thoughts from the living world intrude
Even on her deepest solitude;
But, lovely child! thy magic stole
At once into my inmost soul,
With feelings as thy beauty fair,
And left no other vision there.

To me thy parents are unknown;
Glad would they be their child to own!
And well they must have loved before,
If since thy birth they loved not more;
How happy must thy parents be,
Who daily live in sight of thee!
Whose hearts no higher pleasure seek
Than see thee smile and hear thee speak;
What joy must in their souls have stirr'd
When thy first broken words were heard!
Words that inspired by heaven express'd
The transports dancing in thy breast!
As for thy smile, thy lip, cheek, brow,
Even when I gaze, are kindled now.

Oh, that my spirit's eye could see
Whence burst those gleams of ecstacy,
That light of dreaming soul appears
To play from thoughts above thy years.
Thou smilest as if thy soul were soaring
To heaven, and heaven's God adoring!
And who can tell what visions high
May bless an infant's sleeping eye?
What brighter throne can brightness find
To reign on than an infant's mind,
Ere sin destroy, ere error dim,
The glory of the seraphim?

Oh, vision fair! that I could be
Again as young, as pure as thee!
Vain wish! the rainbow's beauteous form
May view but cannot brook the storm;
Years can bedim the gorgeous dyes
That paint the bird of paradise,
And years, so fate has order'd, roll
Clouds o'er the summer of the soul;
Yet sometimes sudden sights of grace,
Such as the gladness of thy face,
O sinless babe! by God are given,
To charm the wand'rer back to heaven.

MISCELLANY.

FIRST ANNUAL CATALOGUE AND GENERAL ADVERTISEMENT OF THE FEMALE INSTITUTE, COLUMBIA, TENNESSEE.

Trustees of the Institute.—Evan Young, Esq.; S. D. Frierson, Esq.; Peter R. Booker, Esq.; Patrick Maguire, Esq.; James Walker, Esq.; George C. Skipwith, Esq.; Hillary Langtry, Esq.; Lucius J. Polk, Esq.

Rev. Leonidas Polk, *President of the Board.*
A. O. Harris, Esq. *Secretary of the Board.*
Right Rev. James H. Otey, D. D., *Visiter.**

Teachers.—Rev. Franklin Gillette Smith, A. M., rector; Mrs. F. G. Smith, music; Mrs. Warren, matron; —— ———, first assistant tutoress; Miss Warren, French and music; Miss Holmes, drawing, painting and fancy work; Miss Winsor, Pestalozzian or primary department; Miss Stewart, plain needlework.

The exercises of the Columbia Female Institute have been conducted for two and a half years by Mrs. Shaw and her assistants, with all the success that could have been expected from its insufficient accommodations. The splendid and commodious edifice erected by the trustees, is now nearly finished, and the Institute, after long and costly preparation, will be opened on the first of September next, fully organized under its permanent corps of teachers. Although it is impracticable at this time to ascertain who will be members of the Institute during the next session, it is thought advisable to issue the First Annual Catalogue as early as possible, and with it a general advertisement, for the information of all who can take an interest in this new attempt to enlarge and improve the facilities for female education. It is no part of the design of this paper to theorize or speculate on the general topic, but to present a brief statement of the actual condition, plans, and resources of the *Columbia Female Institute,*—of what its conductors are aiming at, and what its patrons may hope for.

THE BUILDING.

The beautiful and imposing structure now finishing for the Institute is above all praise. The very imperfect view of it, presented in our frontispiece, is altogether inadequate to convey any just idea either of the bold and beautiful style of its architecture, or of the elevation, airiness and elegance of its situation.

The building was designed and constructed by Messrs Drummond & Lutterloh, architects.

The general effect of the exterior is imposing, from its magnitude and its just proportions.

The selection and execution of the decorative parts of the facade, exhibit the classical taste of the architects and their judicious adherence to the established principles of Gothic architecture. The front of the building—the exposure of which is towards the north—is one hundred and twenty feet long, including the octagonal towers at the corners, eleven feet in diameter, which rise one story above the building and terminate in turrets. The corners on the back side are finished with Martello towers, five feet in diameter, which rise above the parapet walls and are also turreted. The whole effect of the building is improved by its fine basement story (not shown at all in our engraving) which is separated from the first story by an elegant band of hewn stone, the material employed also in the flights of steps leading up into the porticoes. The width of the porticoes is twenty-one feet, and their projection from the front wall, fifteen feet—the front and side openings being pointed arches, and the massive piers with buttresses in front and on one side, terminating in elegant lanterns. The walls of the porticoes and the whole of the facade are turreted. The sides of the porticoes next the wall consist of octagonal piers, which, above the porticoes, project boldly from the front of the building, and rise twenty-seven feet above the main wall, and terminate in spires. The height of the spires is seventy-two feet, that of the octagonal towers is sixty-one feet. Immediately above the porticoes are large oriel windows, standing out from the front wall in bold relief, the finish of which corresponds with that of the porticoes; over the oriels are Gothic windows divided by mullions into three bays, and crowned with Gothic caps. The plain windows in the first and second stories, including those on each face of the octagonal towers, are also finished with Gothic caps. The division of the stories is marked by belt courses. The towers have a heavy cornice running around them near the top, as also have the spires, and the spaces between them, the latter portion of the cornice being supported by Gothic brackets or dentils.

The Institute is situated on a beautiful hill, half a mile west of the public square. It occupies the centre of a four-acre lot, affording sufficient room for the recreations of the pupils without allowing them the opportunity of straying beyond the observation of their tutoresses.

The interior arrangements of the house are commodious. The basement story, besides its storerooms, contains some of the requisite offices for the domestics, and a large and well lighted dining-room extending across the building. On the first floor are the rooms for the accommodation of the rector's family and the tutoresses. The sitting room of the latter communicates with the boarders' parlor, which is a spacious room extending from the front to the rear of the building, and furnished with folding doors. The young ladies thus, out of school hours are placed in immediate proximity to those who are responsible for their manners and general deportment. On the same floor is the school-room for the Pestalozzian Department of the Institute, together with rooms for the accommodation of the music scholars and their instruments.

On the second floor, the rooms are all of the height of fourteen feet. The principal apartment in this story is the spacious and elegant hall of study, which is well lighted and well ventilated. One of the beautiful oriel windows of the front facade of the Institute is in the middle of the north side. As this is the room generally occupied by the pupils during the hours of business, especial pains have been taken to render it comfortable. By means of three doors opening opposite to three corresponding windows, there is a free circulation of air in the warm season. In winter the room will be warmed by heated fresh air ascending from a furnace below and diffused equably throughout the apartment. The cabinet for philosophical apparatus, the darkened chamber for optical experiments, the library room, and the recitation rooms for the tutoresses in the different departments of instruction, communicate immediately with the study hall. On a platform opposite to the rector's desk it is intended to place a suitable organ at the earliest day practicable.

One of the chambers on the second floor, separated by a passage and entirely secluded from those resorted to by the school, is set apart as the sick-room. This apartment is airy, with a delightful prospect of the country, and is of easy access to the matron and other ladies of the Institute.

The rooms on the third floor, the upper story, are appropriated exclusively as dormitories. The boarders will occupy single beds except in the case of sisters. In each of these chambers a tutoress will sleep in company with the young ladies, and will exercise the proper supervision over them by night, and be ready to attend in any case of indisposition. The dormitories are reached by two flights of stairs, one in each wing of the building, which terminate in a passage on the third floor, running lengthwise with the building, and extending about seventy feet. This passage is the wash-room, furnished with its bowls, towels, &c. It is perfectly private, being entered by no one but the ladies of the Institute and the maid servants that attend upon them. In winter it will be warmed—as the dormitories will also be, in part—with heated air from the furnace below.

The rooms in the two octagonal towers will afford many conveniences in the domestic arrangements of the Institute. They will make very commodious closets for the dormitories.

As the Institute is open to pupils of the tenderest and most heedless age, the precaution is taken to fasten down the lower sash of every window throughout the two upper stories of the building. The windows being hung with pulleys and weights, the proper ventilation is easily effected by running down the upper sash.

THE GROUNDS.

The beautiful location of the grounds around the Institute invites every exertion of taste for their culture and embellishment. Among the forest trees which grace our hill and embosom the building, suitable plots will be marked off and assigned to the young ladies for the display of their taste, as well as the improvement of their health, in the cultivation of flowers and ornamental plants. Winding among the trees and shrubbery of the lot, the proper curves for the exercises of the riding school will be laid down. Whatever can be done in the way of inviting walks and all other means to induce frequent exercise and recreation in the open air, within the enclosure of the Institute will be diligently attended to.

CARE OF HEALTH.

One of the most important objects demanding the unremitted attention of the rector and his associates in the management of the Institute, is the health of its inmates. In the case of the younger pupils, much more time will be devoted to healthful exercise and animating play than has usually been assigned in similer establishments. When the state of the atmosphere admits, and the ground is sufficiently dry, the Pestalozzian department will frequently adjourn from their school-room to an arbor, a summer-house, or the shade of an oak or box-elder, and carry on their studies and recitations in the open air. At the expiration of every hour during the morning and evening sessions, the striking of the tower clock will assemble the different departments of the Institute in the study hall, where the pupils will sing an appropriate hymn or some cheerful song, their voices being sustained and accompanied by the organ. The young ladies will then have a recess from business for a few minutes; if the weather invite them abroad, they will walk or play in the lot; at other times, they will enjoy their recreations in the long parlor, or in the passages and porches.

In the physical habits of the boarders, the utmost attainable regularity will be aimed at. They will retire to their dormitories at an early hour of the night, and will be called up half an hour before sunrise, with the exception of the longest days in summer. Under the direction of the best medical advice, they will enjoy the healthful luxury of the *bath*. Throughout the year, they will have a suitable refection at eleven o'clock in the morning and at five o'clock in the evening. Every exertion will be made to correct the morbid appetite, not unfrequently met with in young females, which leads them to make more use of pungent and highly-flavored condiments than of 'food convenient for them.' Human physiology—the laws of health—the philosophy of 'the house I live in,' will be frequently discussed and explained.

The arrangements for warming and ventilating the passages, parlors, dormitories, schoolrooms, and other apartments of the Institute, will, it is confidently believed, secure these important ends, so far as the nature of our climate admits.

The belief is cherished that there is not in the Union a place more fully exempt from diseases of every kind than the town of Columbia. The Institute, moreover, enjoys an airy site, with no sunken grounds, stagnant water, or any other known local cause of disease, any where near it, or in all this region of country. But notwithstanding the proverbial healthiness of the situation, it is deemed proper to make the best provision for those cases of occasional indisposition, from which no situation can always be exempt. The rules of the Institute require that whenever a boarder is at all unwell, she shall give information to one of the tutoresses. If the case justify it, the physician who practices in the rector's family will be called in to prescribe, and the young lady will be removed to the quiet and repose of an apartment expressly designed and furnished for the convenience of the matron and other attendants, and for the comfort of the invalid. Distant patrons may rest assured that such cases of sickness as may occur will be kindly and faithfully treated, under the best medical care and counsel. Parents or guardians residing near Columbia, are requested, on entering their daughters at the Institute, to designate the physician who shall attend upon them in the event of sickness.

As a very important means of preserving a good constitution and resuscitating a debilitated one, the young ladies will be carefully superintended as to their dress. They will not be permitted to sacrifice their health at the shrine of fashion. No article of clothing will be delivered to them from the laundry which has not been perfectly dried and aired. The matron and other ladies of the Institute will give the proper directions as to the degree and kind of clothing required by the varying seasons and weather, and will see that their suggestions are scrupulously followed by the boarders.

(To be continued.)

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* Bishop Otey will deliver lectures on the Evidences of Christianity, on Ethics, and on Mental Philosophy, including Rhetoric, Logic, and Criticism.

From the (Utica) Gospel Messenger.

THE LORD'S DAY.

In the course of my ministry, which has extended through many years, it was once my lot to have charge, for a long tract of time, of one of the most interesting little congregations that could be desired. There was in it great respectability, a general and cordial intercourse; for a large portion of the families were associated in the happiest interchange of kind offices. With all this was blended a large amount of strong pious feeling, and warm attachment to the Church. While such was the character of the parish, and while the pastor lived with his people in a manner the most gratifying to his own feelings, there were, at times, crosses to be endured that required much patience and grace to overcome. The young of my flock, as might be expected in such a state of society, were almost daily together; and while they evinced the kindest regard and the strongest attachment to me, they were, from the very circumstance of the harmony that prevailed among themselves, and the constant intercourse they held, in danger of indulging the exuberance of youthful feeling. An occasion of this kind led to the letter which follows, and which it is believed produced a very happy result. None but the tenderest and kindest feelings were excited by the admonition of the pastor; and, as will be seen, called forth the most ingenuous acknowledgment, which was followed by an amendment as salutary as it was gratifying to his feelings.

TO CERTAIN YOUNG PERSONS ON THEIR CONDUCT ON SUNDAY EVENING LAST.

"*My dear young friends,*—I am fully sensible that I run the hazard of incurring your personal displeasure, in making some remarks upon a particular in your conduct. But highly, as I do assure you, I esteem your friendship, I cannot hesitate encountering the hazard when I feel duty impelling me to action. I allude to your deportment on the evening of last Sunday. I have no idea that you were sensible of the extent to which you were heard; and if none but myself had been affected, painful as were my emotions, I should not have been perhaps so solicitous on the subject; but from the distance to which you were heard, you must have exposed yourselves to the unkind remarks of a considerable number of other persons. As I really think this subject important, involving the interests of religion, and the character of the Church to which you belong, I shall address you with great plainness and candor. You will not imagine that I am disposed to austerity of manner, or that I have what are called puritanical notions on the subject of religion; neither will you suppose that there is any disposition on my part to infringe the rights of others, or to abridge young people in any relaxations or enjoyments which are proper. Among the bonds which have held me in my present station in the Church, I can truly say, that my affection for you, and the flattering idea that I enjoyed in no ordinary degree your confidence, your friendship and affection, have been some of the strongest ties that bind me to my present charge. It had always been a favorite desire in my mind, to be so permanently fixed in one place, as to see the youth of that place growing up under my parochial care, and showing by their lives and conversations that I had not labored in vain; and who, in the event of my reaching the line of old age, might surround my bed and cheer the darkness and pain of that hour by the lively expression of their piety, to which my labors had in some measure tended, and animate the views of a fluttering soul with the hope of a more permanent society in those dwellings where difference of opinion, vexation, and care are never to be known. The spot on which I entered, when you were small, upon the duties of a parish priest, seemed to afford this prospect; and in spite of considerations which I sincerely fear should have been regarded by myself, I have felt myself too strongly riveted here to be easily moved. Every thing therefore that looks like the failure of my humble efforts now is very painful, and I am ready to confess that I was afflicted by what I considered a very improper mode of conduct, and irreverent employment of the Lord's day. I am very far from wishing to insinuate, that this should be spent in gloomy retirement, or in a sanctimonious affectation of solemnity. I would not prohibit the occasional meeting of a few friends for the interchange of offices of kindness, and the occupation of an hour in cheerful and rational conversation. But, my young friends, the conversation which is truly frivolous on any day, must be pronounced highly improper for the day devoted to the service of God. And if I were to give my opinion I should say, that in our congregation there is not sufficient attention paid to the devout employment of this holy day. On reflection, you will be ready to confess, that there is obvious inconsistency in going from the gates of the temple, where you are supposed to have been engaged in most solemn employments and in listening to your duty, and where you have perhaps been impressed seriously—and immediately joining in conversations which must obliterate what you have heard, and leave your minister to the painful conclusion, that though he may possibly have afforded some gratification, he has done no good. I know that in a parish so much united by family and friendly intercourse, there will be many occasions in which it will be difficult to avoid this method of meeting on Sunday evening; but I will put the subject in the form of a question. Do you not believe that it would be not only duty, but decent and proper to spend a considerable portion of the close of Sunday in reading, meditation, and prayer? and I will ask another question. Do you not spend this part of the Lord's day frequently without one hour of such kind of exercise? Where are you then to look for that spiritual improvement which is to sweeten life, to soften affliction, and fit you for heaven? The minister will offer you the means of grace, but if you do not think of them when you go beyond the shade of the pulpit, they will avail you little. Besides the considerations of propriety and decency in a becoming deportment on Sunday, you are to recollect that it is the institution of heaven for the preservation of his religion among men, and that though in the apostolic age the day was changed from the seventh to the first of the week, yet the moral obligation to observe the fourth commandment in the decalogue is still binding, though those ritual observances, then regarded as important, ceased in consequence of the fulfilment of the law in the more perfect Church of the Redeemer. The whole history of the Christian world will show you, that in proportion as Sunday has been devoutly and decently observed, has been the diffusion of Christian knowledge; and as this institution has been perverted, just in the same proportion have the duties of our faith been lightly regarded. I need not go out of our own country for proof of the fact. The honor of the Church to which you belong by the solemn rite of baptism, in which you have avowed your faith in the impressive rite of confirmation, and to which some of you have declared your attachment in the tears which you have shed at the altar, and over the symbols of that sacrifice, through the merit of which you hope for eternal life, all call loudly upon you. The Church demands it of you that there should be much circumspection in your conduct. You need not be told that there is great difficulty in keeping up the prosperity of our communion in a part of the country where prejudices run high and strong against us, where numbers very far exceed us, and where an incessant watchfulness of us should keep us (if nothing else) in caution. The Church it is true is now lifting her head from the waves of oppression, which in this state, have long been threatening her peace and safety; and some of you are now engaged in the laudable effort of strengthening her, by your kind and pious labor of instructing the poor and the young. I have marked your attention in this particular, with a tenderness of feeling towards you personally, and a thankfulness to God which I cannot express. I have beheld in your exertions a work which I have trusted in God would go very far in promoting that cause, which more than all others I desire to promote. Let me, therefore, most solemnly and affectionately entreat you not to destroy the good which I am sure you wish to do, by an inconsiderate manner on that day in which you are employed in the work of charity.

"I will dwell upon this subject at present, as connected with one particular more. It is a personal one, and yet immediately related as I conceive to your duty and mine. To say that you are my friends would not be sufficient.—There has been so much intercourse between us, such frequent expressions of reciprocal regard, and I have been so long in the habit of thinking your happiness a subject of as much interest as my own, that I have frequently doubted the existence of a clergyman who was more beloved by the younger part of his flock.

"Is this justified? If it is, only consider for one moment the difficulties of my station, and the exertions which have been necessary for me to make that I might remain in a place thus endeared to me! How many mortifications I must encounter in the discharge of my official duty,—how many harsh remarks and cruel censures have been thrown upon me, if in nothing else, than the maintenance of points offensive to a great mass of the population, but which I must honestly hold. In my ministrations and endeavors, I do not hesitate to say, and I hope with deep regret and humility, that there have been many failures and defects, but I will also say it has been my aim and wish to do my duty. I only ask you to help me.

"This letter has very much exceeded my expectations, and I fear will exceed the limit of your patience, but you will judge from it the state of my feelings and my regret. While I have thus plainly expressed some opinions, believe me when I say, that nothing will diminish a most sincere affection for you, and nothing neglected for your happiness, in this world and the next, in the power of your affectionate pastor."

The foregoing letter was read and read again, by those to whom it was addressed, and in such groups of friends as felt interest in the subject. The effect may be seen in the following note, from one of the oldest of those censured, and whose excellence of spirit and zeal for the honor of her profession as a Christian were universally allowed. Wishing for some aid and advice on the subject of the anniversary of our Sunday school, of which she was the rector's assistant, she addressed me a note, of which the following is the conclusion:—

"To tell you the truth, my dear pastor, I have, since I read your kind and affectionate letter addressed to certain young persons belonging to the congregation, felt ashamed to see you. The reproof, I assure you, was every syllable felt and acknowledged to be just; nor will the plea you so indulgingly offer, and under which I may plead for my juvenile companions, in the least excuse the elder portion of the company, and myself among the number. I would not wish to lessen the sense of my own indiscretion, or more properly speaking, my sin,—for I know that Sabbath-breaking is ever in the Bible represented as greatly offensive to heaven. The meeting of so many young persons on the evening referred to, was altogether accidental, and, I may say, very unusual,—and as to myself, a wide departure from my habit. That your timely and friendly reproof may prove salutary to every one of us, is the sincere prayer of

"Your more-than-ever obliged friend,
—— ———."

"To the Rev. ————."

The result of this matter was a more careful observance of the Lord's day in my flock, and a gratification to the Country Parson.

THE ARTIZAN OF CONSTANTINOPLE.

A gentleman was in Constantinople: passing through the streets, and recollecting the want of an article that he desired to buy, he sought for a place where he might obtain it. He was walking at the time with a friendly native; the native said to him, "Do not enter the bazaar yourself; they will charge you double the right price, being a stranger; I will make the purchase for you; do you go, in the mean time, and wait for me hereabout." He went into a neighboring shop, and waited there. Somehow or other, in the course of conversation with the artizan in whose shop he was, he contrived to bring forward the subject of Christianity; and after awhile the man ventured to say, "Sir, you will be surprised to find that I know more about these things than you suppose." "How so?" said the person. The man went into an inner room, and brought out a copy of the Scriptures, bearing the impress of the British and Foreign Bible Society! Yes—and it proved, in the course of further conversation, that this Bible had not been purchased in vain. The man showed that he was acquainted, not only with the outside, but with the inside of that blessed book, which he had so unexpectedly made his own.

Bishop of Chester.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of Christ; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where Christ wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.

ALSO EXHIBITING,

THE FALLS OF NIAGARA.

A faithful representation of that stupendous Cataract. Open every day from 9 in the morning till 10 at night. Admittance 25 cents to each Panorama.

Books of description at the door—price 12½ cents each. aug18 tf

SALE OF SPANISH CHURCH BELLS IN NEW YORK.—Seventy-five fine-toned Spanish Bells, taken from the Churches and Convents in Spain, and imported into this country in May last, weighing from 50 to 1500 pounds, beautifully cast and ornamented with Crosses and representations of the Virgin Mary, with various inscriptions, dates, &c., some of which are as far back as 1500. In point of sound and tone, they are pronounced by judges to be very superior; affording fine opportunity for several chimes of choice selection; will be sold at auction, on Wednesday, fifth of September next, at 12 o'clock, at the store No 81 New street, New York.

Catalogues giving full particulars will be ready one day previous to the day of sale. D. C. & W. Pell,
aug18 2w 87 Wall street.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

VAULTS.—Nine Vaults in St. Luke's churchyard for sale. Apply to C. N. S. Rowland,
j 16 1m Treasurer, 55 Water street.

TO MUSIC COMMITTEES.—A gentleman and lady who are perfectly familiar with the Church Service, wish to secure a situation in some Episcopal Church; the gentleman to act in the capacity of Clerk or Leader; the lady as first or second Soprano. Satisfactory references will be given as to character and capacity. A note on the subject addressed to D W, and left at the office of "the Churchman," will be attended to. aug18 3t

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1, 1838. There are four vacancies. aug8

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches. Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M.D., Rev. Edwin F Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

Every proper attention will be paid to the comfort, health, and morals of the pupils, and they will be expected to attend public worship in the congregation of which he is pastor, on the Lord's day.

The location is both healthy and pleasant; and within ten or fifteen minutes sail of this city.

The terms will be moderate and the most satisfactory references given if necessary.

Please address D. C. S. at the Protestant Episcopal Press, No. 142 Fulton street. je 30 6t

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the Gospel according to St. Matthew. Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Questions on the Acts of the Apostles. Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
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